

Zion's Herald

Wednesday, November 23, 1898

THANKSGIVING

*FOR early and for latter rain ;
For fields so vast with fatness crowned ;
For banner feared on land and main ;
For peace in all our borders found, --
Almighty God, our thanks we bring,
Thy mercy and Thy goodness sing !*

*That we did stay our vengeful hand ;
That we did not our honor stain ;
That in Thy fear we took our stand,
Fought not for glory nor for gain, --
Not unto us -- no praise we claim ;
The honor be to Thy great name !*

*That heaped with sacrifices rare
Our country's altar blazed again ;
That life and limb we did not spare,
Nor failed to quit ourselves like men, --
We thank Thee, and exult in pride
O'er those who lived, o'er those who died.*

*That we some dim perception show
Of what is meant by brotherhood ;
That we Thy poor remember, though
The evil mingles with our good, --
We thank Thee, for though slow of heart,
We yearn to find the better part.*

*That Thou dost signal honor lay
Upon this nation, and ordain
That we like Israel display
Thy power, and make Thy purpose plain, --
We bless Thee, worship Thee, content
If we may be Thine instrument.*

Written for Zion's Herald by
S. J. Underwood

E. L. MOORE

THANKSGIVING HYMN

W. T. W.

For favoring skies and fruitful fields;
For honored toil, and toil's increase;
For all the good the full year yields,
We thank Thee, God of grace and peace!

For homes preserved from pain and death;
For grace from Thee when both drew near;
For hope undimmed, and conquering faith,—
O God! our praises wilt Thou hear.

Thou wert our fathers' faithful Lord;
They trusted Thee in earlier years;
They leaned upon Thy faithful Word,
And found surcease from all their fears.

Hear Thou the prayer which ends our praise;
Be Thou our Help; be Thou our Friend;
O lead us through the coming days
To the Thanksgiving without end!

Auburndale, Mass.

SPECIAL PROPOSITIONS

HAVING on hand several sets of the Standard Dictionary received in return for advertising, the publisher, in order to make it possible for some of our ministers to secure valuable acquisitions to their libraries which they could not otherwise obtain, and to stimulate renewed effort toward increasing the number of subscribers to ZION'S HERALD, makes the following propositions:

I

To the minister in our patronizing Conferences who is serving a church having a membership of 100 or less, who will secure the largest number of bona fide new subscribers before January 1, 1899, the Standard Dictionary will be given. (Two volumes, full morocco. Funk & Wagnalls: New York. Price, \$26.)

II

To the minister in our patronizing Conferences serving a church having a membership of 200 or less, but more than 100, who will secure the largest number of new subscribers before January 1, 1899, a uniform set of the Standard Dictionary will be given.

III

To the minister in our patronizing Conferences serving a church having a membership of 300 or less, but more than 200, who will secure the largest number of new subscribers before January 1, 1899, a uniform set of the Standard Dictionary will be given.

IV

To any minister in our patronizing Conferences serving any church having a membership of more than 300, who will secure the largest number of new subscribers before January 1, 1899, the Standard Dictionary, in two volumes, full Russia, with special thumb index (the superb edition of 1895), will be given.

One can hardly speak in too warm terms of this compact, richly-illustrated and every way satisfactory work.

Gen. Neal Dow, of Portland, Me., wrote: "I have three other unabridged dictionaries

in my library, but I consider the Standard more desirable than all of them." Said Frances E. Willard: "The Standard Dictionary is undoubtedly one of the great intellectual landmarks of the century, and best of all is, in the highest and most practical sense, up to date." President J. W. Bashford, of Ohio Wesleyan University, says: "I say more emphatically than ever before that it is by far the best dictionary in the English language, and I want it for constant reference."

Sample copies of the paper will be sent in packages to the ministers for distribution, or they will be mailed, upon application to the publisher, to lists of addresses furnished.

Secular Papers and Religious News

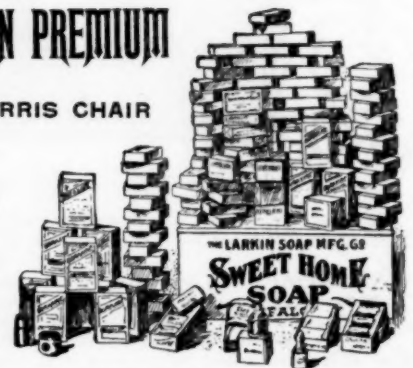
It is not surprising that pastors wish their people to read the religious papers. People who rely upon the secular papers for their information as to the work and movements of the church too often are misled as to vital matters, and have wrong information on very important and serious points. In regard to the daily paper, at least in its own section, the *Congregationalist* of Boston, says that it "almost always espouses what it calls the 'liberal' side. Those who believe least it exalts most. It dispenses mercy without limit to everybody except to those who discriminate between good and evil. If it admits the existence of hell, it allows hell to be opened only for ministers who have convictions and deacons who support them." There is so much, at least, of a tendency in this direction everywhere, that people who care for the church should read the papers which have its interests at heart.—*Herald and Presbyterian*.

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1 STICK WITCH HAZEL SHAVING SOAP	.10
THE CONTENTS, Bought at Retail, Cost	\$10.00
THE PREMIUM, worth at Retail.	10.00
All for \$10. (Premium gratis.) Actual Retail Value	\$20

NOTE.—It is a pleasure to be able to state that the Larkin Soap Company is perfectly reliable. We can speak intelligently regarding the firm, as for two years past we have used their combination box, together with the Chautauqua desk or chair as a premium, offering it with the *Advocate*. We have sent them a large number of orders, and we do not recall a single instance in which the purchaser complained. On the contrary, many have freely and fully expressed their satisfaction regarding the contents of the box and the finish and quality of the premiums.—*Northern Christian Advocate*, Syracuse, N. Y.

Zion's Herald

Volume LXXVI

Boston, Wednesday, November 23, 1898

Number 47

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Maria Teresa

The Spanish man-of-war, Maria Teresa, was one of Cervera's fleet destroyed in the Battle of July Third. Three months were spent in floating her and making her ready for a voyage to Norfolk, Va. On her way she encountered a severe gale and was abandoned. Later she was reported ashore near Cat Island, one of the Bahama group. An expedition was promptly despatched to her relief, but the commanding officer decided that it was useless to attempt to float her, and orders have been issued to finally abandon the ship. As a matter of sentiment she is a great loss, but that is all that can be said. The officers who were on board when she sailed for Norfolk say that although she appeared to be in fairly good condition as long as she remained in comparatively smooth water, as soon as she encountered a heavy sea her seams opened and she leaked badly. She was heated to almost furnace heat by the fire which consumed all her woodwork during the battle, and the steel plates contracted unevenly. This brought too great a strain on the rivets which held the plates together and opened her to the sea. It would have cost about a million dollars to repair her, and it is very doubtful if any amount of repairs could have made her a serviceable ship.

The Possession of Havana

The Spanish authorities have been informed that on the first day of January the United States will assume the duty of maintaining law and order throughout the island of Cuba, and the sovereignty of Spain will come to an end. The Commissioners of Evacuation have assented to this, and active preparations are going on for a change in the government. The condition of affairs in Havana is extremely serious, and it is very doubtful indeed whether Blanco will be able to restrain the anger of soldiers whose pay has been withheld for many months, and who are on the very verge of mutiny. It is openly charged that money sent to pay them has been squandered by the officers. It is not as yet known to the soldiers that there is not money enough on the island, to the credit of Spain, to pay the half of what is due them. Troops are restricted to

the barracks, their arms taken from them, and other troops brought in from the provinces to preserve order. The Orden Publico, chief among the mutinous corps, was hastily marched on board a steamer and bundled off to Spain. The prompt action of the authorities prevented concerted action on the part of the malcontents, and if a sufficient force of American soldiers can be landed near Havana within the next thirty days, we shall be spared the horror of having the city burned and sacked by the infuriated soldiers.

Two Girdles around the Earth

About ten years ago it was discovered that the latitude of well-known places is subject to slight changes periodically. The International Geodetic Association, which met in Stuttgart, Germany, last month, gave some time to the discussion of this fact, and formulated a plan for an accurate measurement of an arc at the equator. Six nations will share in the work, and six stations will be established encircling the globe near the 39th degree of north latitude. This passes a little north of Washington and San Francisco, through Cincinnati, and crosses Japan, Turkestan and Italy. The work will begin next summer, and will require continuous latitude observations for five years. The annual expense is estimated at \$10,000. It may be necessary to continue the work for ten or even twenty years, but it will be continued until the equatorial arc is determined. The Swedes and the Russians have undertaken the measurement of an arc near the pole. When both these arcs are determined with scientific accuracy, it will be possible to say exactly how much the equatorial diameter of the earth exceeds the polar diameter. This knowledge is essential to astronomical observers, to navigators and to chart-makers. It is about the most thoroughly and immediately practical work, on such a scale, that has ever been undertaken by any scientific society with international correspondents.

A New Ambassador

It is officially announced that Austria will raise the rank of her minister to this country, and name him an ambassador. The President is authorized in such cases to appoint an ambassador of the same rank. Our present minister will be raised to that rank as soon as the new Austrian ambassador presents his credentials. At present we have only five ambassadors—those to Great Britain, Germany, Russia, Italy and France. It is rumored that Turkey will follow the example of Austria, and that our present minister to Constantinople will soon be made an

ambassador. All the European representatives at that capital have that rank. At no capital is the court more punctilious than at Constantinople, and our representatives have been greatly embarrassed during the attempts that have been made to induce Turkey to settle American claims. It is not by any manner of means a question of sentiment. Representatives credited to any European country as ministers simply are at great disadvantage. An ambassador may demand an audience with the sovereign at any time; a minister must depend on the Premier or the Secretary of Foreign Affairs, or both, to arrange an interview, and must conduct his business in the presence of one of those officers. It is only because this has not been thoroughly understood by our people that the representative of one of the largest and most influential nations of the earth has been obliged to stand aside for the representative of some insignificant country like Greece.

Beneficiary Organizations

The twelfth annual meeting of the National Fraternal Congress was held at Baltimore last week. Matters of interest to the various beneficiary organizations were ably discussed by the chief officers. It is a surprise to learn that during the last thirty years these organizations have actually paid to the dependents of deceased members \$250,000,000. The annual benefits now amount to \$40,000,000. It is also a matter of surprise to know that the outstanding certificates amount to the enormous sum of \$3,000,000,000; while the existing policies of the regular life insurance companies amount to but \$4,000,000,000. The former sum includes only those companies having representation in the national body. It is believed that if all the benevolent organizations were included, the amount would equal that of the life insurance companies. A work involving so much ought to have the most thoughtful and prudent management and the wisest possible legislative protection.

American-Krupp Armor

Although a recent test of Harveyized armor was considered successful, the Navy Department has since tested the first American-Krupp armor made in this country. The Bethlehem Iron and Steel Works sent a plate nine feet long, six feet wide, and six inches thick. Before the official trial a shot had been fired which penetrated the plate to the depth of one inch. At the official trial an eight-inch gun and a projectile weighing 253 pounds were used. The charge of powder at the first shot was 75 pounds, developing a velocity of 1,623

feet per second. The penetration was two inches, but there were no cracks. The second charge was 85 pounds, with a velocity of 1,730 feet per second. This time the penetration was four inches and a half, but not a crack could be seen. The test was eminently satisfactory, and confirms the Navy Department in the opinion that the American-Krupp process produces an armor superior to the Harveyized plate. The Bethlehem Company recently closed a large contract with Russia for armor treated by the American Krupp process.

Iloilo

The island of Panay, one of the Philippines, is next in importance to Luzon. Its capital city is Iloilo. Here the Spaniards maintain a garrison of about a thousand men. The city has a population of about 10,000. Very disquieting reports have recently come from this island. The insurgents appear to be in possession of everything except the capital city, and now threaten to capture that. According to a despatch from Admiral Dewey the foreign citizens have appealed to him for protection. The protocol prevents any action on our part, and unless the treaty of peace is speedily signed the city must fall into the hands of the insurgents. The island of Negros has declared its independence and asked for an American protectorate. So far as sovereign rights are concerned, Spain will very soon have no excuse for asserting that the Philippines belong to her.

Condemned by Their Own Violence

Two counties of South Carolina are in a state of anarchy. Lawlessness, murder and arson run riot. The trouble began at Phoenix where James W. Tolbert, a white Republican, is recognized as an assistant in the post-office of which his wife is postmaster. He was the Republican candidate for Congress. This appears to be his only offence. He was driven out of the State and threatened with death if he returned. Appealing to the Governor for protection, he was informed that he would better not attempt to return to his home. A reign of terror has been inaugurated, unoffending men and women have been shot by armed bands of white marauders and defenceless homes have been burned in broad daylight. All this does but prove that the savage instinct in the white race is more fierce, implacable and cruel than in the Negro. As the *Charleston News and Courier* tersely and graphically puts it, the people of the State are "condemned by their own violence." It is gratifying to notice that even under these desperate conditions the Negroes exercise wonderful self-control. They are not assassins. We do not hear of armed bands of colored people threatening the white race. During the Civil War they were left at home with only women and children. In no single community were there ever such scenes as the white race have produced within the last ten days. The Negro is not revengeful, he is not cruel, he is not prone to take advantage of the defenseless. The South should beware lest the Negro learn fateful lessons from demonstrations such

as those which have taken place in the Carolinas during the last two weeks. The safety limit is passed when any community supplies the lowest passions of both races with an opportunity dangerous to any form of government.

Church Work in Cities

The National City Evangelization Union held its eighth annual meeting at Detroit, Michigan, last week. There were over one hundred delegates present, and the meetings were of unusual interest. The public gave large attendance and entered into the spirit of the meetings with enthusiasm. Detroit is a city of whose population about eighty per cent. are of foreign extraction, but in organized effort for city evangelization it is far above the average. Without exception the city pastors give their hearty and cordial support to the work. The meeting in such an atmosphere was itself an inspiration. According to Rev. Dr. North of New York, corresponding secretary of the Union, the present year has not been a year of advance. The growth of our cities far exceeds the effort of the churches for their evangelization. One most hopeful feature in this year's meeting was the practical unanimity of the delegates. While the problems are not solved, the methods of solution are gradually getting settled. It is agreed that the great need of the American city is the marshalling of all the hosts of righteousness in one common movement. Vice-President Atwood, of Boston, and Rev. C. A. Littlefield, of Chelsea, were among the speakers.

The National W. C. T. U.

The meeting of the National Woman's Christian Temperance Union at St. Paul, Minn., disposed of several troublesome questions after debates of unusual vigor on both sides. Foremost among these was the question of the abandonment of the Woman's Temple at Chicago. A letter from Lady Henry Somerset was read expressing fears lest the Temple should prove the wreck of the society. After full discussion it was voted to abandon the enterprise. The vote stood 285 to 71. This troublesome matter out of the way, the work was much easier. Mrs. L. M. N. Stevens was elected to succeed Miss Willard as president. All agree that this was a wise selection, and all hope that peace will hereafter prevail in the councils of this great society engaged in a work of supreme importance.

The Disasters of Peace

One thinks of war as contributing chiefly to the death rate, but the disasters of the Gloucester fishing vessels on the Grand Banks is a much more serious thing than battle. The record of the year just closed shows that ninety-two men lost their lives, and all but three of that number were lost through the perils of the sea. Twenty-five widows and fifty-six fatherless children in the city were left by the fishermen who gave their lives to the sea during the year. Nineteen vessels went down, carrying with them sixty-five men. The vessels were mostly of small tonnage and large

insurance, but the men were among the best of any land. The losses of the year are slightly above the average, but even in the best of years it is a grim record that is made up at the close.

Peace in Sight

It is believed that last Monday our Commissioners in Paris served an ultimatum upon the Spanish Peace Commissioners, informing them that the United States will assume the sovereignty of the Philippines and that we will pay a lump sum of \$20,000,000 into the treasury of Spain in the way of compensation for them. The answer will be speedily forthcoming, and there does not appear to be any reasonable doubt but that it will be favorable. It is not a large sum, but Spain will be very glad to shift the responsibility for the government of the Philippines to us with the tidy little sum of \$20,000,000 in ready cash, rather than to attempt to quell the insurrection against her authority there at an expense more than ten times as great. There may be something of dramatic display of refusal and resentment on the part of Spain, but her people take little interest in their foreign relations. They are a great deal more concerned about taxes than about colonial possessions.

The Waning Power of France

France is the crown and glory of Latin civilization, the centre of culture, the home of science, wealth and refinement. Her people are natural cultivators of the soil, and the laws have been so framed as to keep the land very largely in the hands of those who cultivate it. As a class the French people are frugal, industrious and provident. They manage their private affairs with singular ability, but in public matters they signally fail. In financial administration the rulers of the French have made a sorry showing. Napoleon the Great, after all his years of warfare, left France in debt only about \$605,000,000; Napoleon the Little increased the interest-paying debt to almost a billion dollars, with a large floating debt besides. The annual interest amounts to \$251,000,000, and this interest has been increasing at the rate of a million dollars a year for more than twenty years. Of all the national revenue available, 36½ per cent. must be used for paying interest. The wealth of the country is taking to itself wings, and although one-fourth of the wealth of all Europe was in the hands of the French people a hundred years ago, today they have less than one-sixth. Taxes have reached their highest point, for it is seen that increasing them does not produce any additional revenue. This is the one great obstacle in the way to the advancement and progress of France—her inability to obtain more money by taxation. Her credit is still good, and she could doubtless borrow money at low rates, but the question of future payments is a difficult one. In her resources France shows a dangerous weakness. Her population is stationary, her foreign trade shows no expansion, her range of domestic industry is limited, and her productive powers are hampered by restrictive laws in all directions. Standing first in refinement, she is also first in her public indebtedness, while she is probably fourth in native resources. It is to such considerations as these that we must look to explain the reason why sensible people in France deprecate war and are content that the nation should play a more modest rôle than that to which her conquests in the past entitle her.

THE REASONABLENESS OF GRATITUDE

TOO many people regard gratitude as a duty to which they are compelled by virtue of their religion. But gratitude is a spontaneous and eminently reasonable function of the soul. It rests, indeed, upon the sense of dependence, but it can never be whipped into action. It springs into life of itself. A child does not stop to reason about his motives before showing gratitude to his parents; he is simply grateful because he cannot help it. When he looks back from the standpoint of his mature manhood he sees, also, that the spontaneous action of his child heart was also most reasonable. The man understands the meaning of parental care and the largess of love into which he entered in the old home days, and he knows fully that no thankful confession of his childish lips went a line beyond his reasonable service.

Thus it is with our gratitude to God for the measureless bestowments of His abundant love. We may not see today how reasonable our gratitude for them really is; but some time we surely shall. In the untried future even this will be revealed. We see it now with partial clearness. But not yet all. We must enter into conspiracy with the coming years for the perfect view. Only let us hold fast that which we have. Our gratitude to the Heavenly Father is no tender, passing sentiment; it is a sweetly reasonable function of the soul. All our past warrants it; all our future invites it; God Himself, who reasons together with men in the highest life of the soul, inspires and sanctions our thanksgiving.

THE THANKSGIVING CONDITION OF HEART

HERE lies the secret of the festival. Thanksgiving is not a proclaimed annual event; it is a condition of the soul. The thankful mood is far more important than the festal date. These moods must vary with the varied experiences of the past. There are the jubilant hearts whose bells ring without the least break to jangle their harmony. Envious souls, how your year has been crowned with goodness! You partake of the perfect life in the perfection of your joy. But there are chastened hearts who will keep the feast. Yours is no less a day of thanksgiving, although the passing year has taught you to look up to God through tears. Gratitude becomes deepest when it is won through the dreadful contest of stalwart souls with disaster and loss. How slow we are to discover the patent enrichments of sorrow to the soul! But you have learned it. Alas! there are some who have not, and these are they who may keep the formal celebration, but will fail of the supreme privilege. For there will be many a feast with no thanksgiving. Here is the call for our compassion. It is easy to fill up the lack where poverty makes the table lean; it is difficult to fill the void where the heart is ungrateful. We are called to give of our plenty to those who need our stores; we are

bound to give our strength and consolation to faltering, barren souls.

And thus the thanksgiving condition of heart consists not only in real gratitude, but in personal service for others. This week you are to relate yourself both to God and to your fellow-man. You are to give Him your grateful love, and then, in loving gratitude, prove yourself a minister of the best things to every needy soul about you. Thus only will your festal day be full and sweet.

GRATITUDE BASED ON SYMPATHY

THE beauty of the venerable festival which we celebrate this week lies in its vital connection with the home. No man thinks of keeping his Thanksgiving Day in isolation. Old joys are to be renewed and the sorrows of other days shared again. The deeper ministry of the day lies in this.

Gratitude is thus based upon sympathy. It is impossible without a personal relationship and bond. The more closely we emphasize the thought of unity between giver and grateful recipient, the more real will gratitude appear. And this obvious conclusion from facts well known opens up to us a wide vision of the significance of gratitude to our Heavenly Father. It is the outgrowth of a personal relationship and mutual bond. God is not an abstract idea; He is a personal Father to us. The religious life is marked by sympathy with God. Our sorrows touch the heart of the Father, and our joys are shared by the Infinite Heart. The course of our life during the past year has not been the issue of inexorable law prescribed by a relentless Lawgiver; this past year has been tenderly wrought for us by the personal Lord who has mingled Himself in it all. We have shared in the everlasting tenderness and partaken of the Eternal Goodness.

"All, save the clouds of sin, are Thine."

And this is the basal element in our gratitude, whether it be to our fellow-men or to our God.

But we may go a step farther. It is because of this mighty truth that we are supremely grateful for the gift of a Saviour. Jesus is the consummate expression of the sympathy of God. Through Christ we come at last into the perfect realization of the personal union possible for each soul with the Father. Jesus Himself is not only the great cause of gratitude, but the one who has made the perfect Thanksgiving forever possible. This He has done by becoming the human expression of the sympathy of God.

As the assurance of a glad family festival lies in the largest entering into the family life on the part of every member, so the perfection of gratitude is reached only by the fullest entering into the sympathy of God in Christ. Only when we have learned how wondrously kind is the heart of the Eternal, only when we have shared to its full the sympathy of God, shall we be truly grateful.

New subscribers to this paper will receive it from date to Jan. 1, 1900, for one year's subscription. Ministers can secure it for \$1.50 for the same period.

TITHING VIOLATES THE SPIRIT AND LAW OF METHODISM

THE attempt to introduce tithing into the Methodist Church is a direct contravention and violation of the spirit and law of the denomination. This will appear from a cursory examination of the facts in the case.

John Wesley, the founder of Methodism, not only did not give the practice any countenance or encouragement, but specifically condemned it. Nothing else could be expected of this comprehensive and critical student of the Bible. He was too profound an exegete of the New Testament and had entered too fully into the mind that was in Christ and the personal experience that follows therefrom, to approve of tithing. Neither was he indifferent to, nor did he ignore, systematic beneficence. He taught it, emphasized it, and laid it upon his disciples as a very essential element in Christian character and life. But so far as a recent hasty re-examination of his works shows, he never alluded to tithing except to rebuke the practice, and he unvaryingly presented the New Testament standard as the only rule and authority for the Christian.

The well-known standard which Wesley fixed for himself during the long years of his ministry he was constantly enforcing upon his followers. His principles of beneficence found expression in these axiomatic and very forceful rules:—

"Gain all you can.

"Save all you can.

"Give all you can."

So far as we can learn, he never swerved an iota from these expressive regulations. The briefest and clearest statement of his position we find in a sermon on "The Danger of Riches." For the sake of those who are confused in this matter and are earnestly seeking light, we present the more pertinent paragraphs:—

"Two and forty years ago, having a desire to furnish poor people with cheaper, shorter and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece; and afterwards several longer. Some of these had such a sale as I never thought of; and by this means I unawares became rich. But I never desired or endeavored after it. And now that it has come upon me unawares, I lay up no treasures upon earth; I lay up nothing at all. My desire and endeavor in this respect is, to 'wind my bottom round the year.' I cannot help leaving my books behind me whenever God calls me hence. But in every other respect my own hands will be my executors.

"Herein, my brethren, let you that are rich be even as I am. Do you that possess more than food and raiment, ask, 'What shall we do? Shall we throw into the sea what God hath given us?' God forbid that you should! It is an excellent talent; it may be employed much for the glory of God. Your way lies plain before your face; if you have courage, walk in it. Having gained, in a right sense, all you can, and saved all you can, in spite of nature, and custom, and worldly prudence, give all you can. I do not say, *Be a good Jew, giving a tenth of all you possess.* I do not say, *Be a good Pharisee, giving a fifth of all your substance.* I dare not advise you to give half of what you have; no, nor three quarters;

but all! Lift up your hearts and you will see clearly in what sense this is to be done.

"If you desire to be 'a faithful and wise steward,' out of that portion of your Lord's goods which He has for the present lodged in your hands, but with the right of resumption whenever it pleaseth Him, (1) Provide things needful for yourself; food to eat, raiment to put on; whatever nature moderately requires for preserving you both in health and strength; (2) Provide these for your wife, your children, your servants, or any others who pertain to your household. If, when this is done, there is an overplus left, then do good to 'them that are of the household of faith.' If there be an overplus still, 'as you have opportunity,' do good unto all men. In so doing, you give all you can; nay, in a sound sense, all you have. For all that is laid out in this manner is really given to God. You render unto God the things that are God's, not only by what you give to the poor, but also by that which you expend in providing things needful for yourself and your household."

In the same sermon Mr. Wesley incidentally illustrates the measure of giving which he commends, in the following personal reference:—

"Many years ago I was sitting with a gentleman in London, who feared God greatly, and generally gave away, year by year, *nine-tenths* of his income."

How characteristically healthy, wholesome, Christ-minded, is this founder of our church! How clearly he recognizes the rights of the individual and of the family, and the claims of the needy upon us! There is nothing of the cloister or recluse, or of Judaism or Pharisaism, about him. He does not seek to put Christianity into swaddling bands or under a kindergarten system of government. In this matter, as in everything else, he possesses the spirit, genius and cope of permanent leadership.

If John Wesley were alive today, what would he say to these sporadic but determined attempts to enforce this Judaic practice upon Methodists? It is the writer's impression that he would be heard through the length and breadth of our Methodist fold, and with no uncertain sound.

Turn now to the Methodist Discipline, which is the organic and authoritative law of the church. Here, too, as would be expected, there is no reference to tithing, but the New Testament standard of giving "according to ability" is made obligatory. It will be profitable to note a few significant facts in this connection. The General Rules contain these practical admonitions:—

"It is expected of all who continue in these societies that they shall continue to evidence their desire of salvation, . . . By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them only. By all possible diligence and frugality, that the Gospel be not blamed."

In the Scripture selections which are to be read before or during the collection of "the alms for the poor," for the purpose of inspiring benevolence, the New Testament standard only is presented. This is, perhaps, the most specific quotation:—

"He which soweth sparingly shall reap

also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver (2 Cor. 9: 6, 7)."

But we are not left even to such suggestive intimations. The measure of beneficence for every member of the Methodist Church is irrevocably fixed by the law of the church. No person can come into the fold of Methodism until a sacred promise is made in the matter of personal beneficence. Every applicant for admission to membership must in the presence of the congregation answer in the affirmative this question: "Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the church?" Our readers are requested especially to note that the inquiry is not, Will you contribute a *tenth*, "and be a good Jew," or a *fifth*, and "be a good Pharisee?"—to use Wesley's rebuking words—but, Will you contribute of your earthly substance according to your ability?—and be a good Christian. Every person belonging to Methodism has made a solemn vow before God and men to contribute according to ability, whether bishop or lowliest minister, whether wealthiest or poorest layman, and every Methodist is sacredly bound to observe that pledge.

The attempt, therefore, to introduce tithing into the Methodist Church is in the last analysis subverting and revolutionary. We earnestly entreat those who are being innocently misled in this matter to pause and study not only the Scriptural (New Testament) teaching on the subject, but the law of the church. There is only one right and consistent course for the loyal Methodist, and that is to contribute according to ability to the support of the church and its various enterprises.

International Conference of the Epworth League

THE committee on the International Conference of the Epworth Leagues of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, met in the trustees' parlor of Boston University, on Monday and Tuesday of last week. All the members of the committee save Dr. A. C. Crews of Canada were present, and his place was supplied by R. W. Rowell, Esq., of Toronto. Rev. Wm. I. Haven, chairman of the committee, presided. The other members of the committee are: Dr. H. M. Du Bose, the general secretary of the Methodist Episcopal Church, South, Dr. A. C. Crews, general secretary of the Methodist Church of Canada, and Dr. E. A. Schell, general secretary of the Methodist Episcopal Church, Judge F. D. Fuller, R. S. Copeland, M. D., dean and professor of the medical faculty of the State University of Michigan, and Rev. Dr. J. H. Coleman, presiding elder of Albany District, Troy Conference.

The committee received by telegram and letter assurances from Indianapolis that the local arrangements which require the entertainment of thirty thousand persons at the rate of \$1 a day, the providing of three halls which will seat at least fifteen thousand persons, one fare on all the traffic associa-

tion, and a certain guarantee fund, will be carried out.

The dates of the convention were fixed for Thursday, Friday, Saturday and Sunday, July 20-23, 1898. Thursday morning will be given to receptions; Thursday evening to three great patriotic gatherings. Friday forenoon a dozen or more department conferences will be held; Friday afternoon and evening mass meetings, at which, under the general theme of "Social Righteousness," good government, temperance, and kindred themes will be considered. Temperance will be the special theme for Friday evening. Saturday morning will be given to a presentation of "Living Methodism," and Saturday afternoon or evening to "The Intellectual Life." A Junior League conference will also be held on Saturday.

There will be a great sunrise meeting each morning, and on Sunday morning holy communion at the early morning hour in all the Methodist Episcopal churches of the city. The theme for Sunday forenoon will be, "The Spiritual Life," and for Sunday evening, "Missions." Two great practical mission conferences will be held on Sunday afternoon. The whole will close with farewell consecration services after the platform meetings of the evening.

General Cabinet of the Epworth League

THE General Cabinet of the Epworth League met in the trustees' parlor of Boston University on Wednesday and Thursday of last week. The president, Bishop W. X. Ninde; the vice-presidents, Wm. I. Haven, Edmund M. Mills, J. A. Patten; the general secretary, Edwin A. Schell; the treasurer, Charles E. Piper; the editor of the *Epworth Herald*, Joseph F. Berry; the German secretary, F. L. Nagler; and, by invitation, the assistant secretary for the colored Conferences, Irlva G. Penn, were present. Dr. R. R. Doherty, the third vice-president, was unavoidably detained at home. In addition to their executive meetings, the members of the Cabinet have spoken at Epworth League rallies—on Wednesday night at Lynn and Charlestown and Milford, and at the South District convention at Brookline on Thursday night.

In the business sessions the work of the Junior League was under review. The local constitution for Junior Leagues was revised, a modified course of study was adopted, and a new ritual was accepted to be published in the department leaflets.

The Cabinet authorized the first vice-president to arrange for forwarding "The Quiet Hour" movement among our chapters, and to plan for an appropriate literature for this movement.

The work of the Student Missionary campaign of last summer was commended, and the plans for the coming year approved. A book on India by Bishop Foss and Dr. Goucher was adopted for the year 1899, for the increasing number of mission study classes in the League. It is hoped that this volume will be ready early in the year.

The prayer-meeting topics, the devotional meeting, the relation of the League to the class-meeting, and many other topics were considered. The Reading Course for the years 1899 and 1900 was also tentatively arranged. The report of the committee on the coming International Convention, to be held in Indianapolis next summer, was received.

The general officers presented most satisfactory reports, Bishop Ninde mentioning modestly an itinerary of service arduous and taxing; the general secretary giving a most exact and suggestive review of the condition of the League and the work of his office; the secretary for the German work reporting his labors in Germany and the inter-

esting condition of the chapters there where the social conditions are so different. Dr. Berry reported for the *Epworth Herald* that it had netted \$25,000 its last fiscal year, and that the circulation of the last number issued was 115,500 copies. Mr. Penn made a most interesting report of his work, and the treasurer also reported satisfactorily.

The Cabinet will hold its next session in Washington in February.

PERSONALS

— Hon. and Mrs. C. C. Corbin go to New York on Friday of this week for the winter. They will make their home at the Waldorf-Astoria.

— Rev. S. L. Baldwin, D. D., recording secretary of the Missionary Society, occupied the pulpit of Rev. S. O. Benton, D. D., at Fall River, Nov. 13.

— Dr. Theodore L. Cuyler, of Brooklyn, writes: "Here the best sentiment is setting strongly against the permanent military occupation of the Philippines."

— We are very happy to learn that Dr. L. W. Munhall is to begin a series of meetings with the Evangelistic Association of New England, Monday noon, Nov. 28, in Bromfield St. Church.

— Rev. William Adams Brown, A. M., has been elected Roosevelt professor of Systematic Theology in Union Theological Seminary. He is a grandson of Dr. William Adams, the first president of the Seminary.

— Rev. Arthur J. Watson, formerly of Malaysia Conference and a graduate of Boston University School of Theology, class of '88, has been transferred by Bishop Foss to Genesee Conference and stationed at Knowlesville, N. Y.

— Hon. Obed Hall, who had been for fifty years class-leader in the church at Stamford, Vt., died suddenly of heart failure at Montpelier, Oct. 27. He had been elected town representative, and had been in Montpelier but a few days when his death occurred.

— Apropos of ministers' sons, we notice that Howard K. Sanderson, of Lynn, son of Rev. Alonzo Sanderson, of Worcester, has been elected a member of the Massachusetts Senate from the Essex District, of which Lynn is the larger part, with a majority in excess of that received by Gov. Wolcott.

— Rev. O. S. Baketel, presiding elder of Concord District, New Hampshire Conference, is absent on official duties and for rest for two weeks, visiting the Woman's College at Baltimore, Drew Theological Seminary, and connecting points of interest. He preached, Nov. 13, at Summerfield Church, Brooklyn, of which Rev. John Rhey Thompson, D. D., is pastor. He expects to return home for Thanksgiving.

— Chaplain A. O. Sykes, U. S. N., of Genesee Conference, who is attached to the U. S. S. "Alliance" now at the Navy Yard at Portsmouth, is open for a limited number of engagements to preach and lecture. He has a lecture suitable for any church or day on "The Blue Jacket," also a humorous lecture entitled, "A Budget of Blunders." Pastors or committees may communicate with the Chaplain by addressing him at the Portsmouth Navy Yard.

— In the appointment of Rev. J. O. Sherburn to the presiding eldership of St. Johnsbury District, Vermont Conference, Bishop Vincent has performed an act which gives general satisfaction to both preachers and people. Mr. Sherburn has long been one of the leaders of his Conference, has been president of its board of examination for the last eight years, a trustee of its Seminary for twenty years, a delegate to the Wesleyan Association and other important bodies, a

pastor of the church at Montpelier, a presiding elder of Montpelier District, and a member of the last two General Conferences. He was unanimously desired by the preachers of the district, and enters upon his work with favorable auspices.

— The *Pittsburg Christian Advocate* contains this interesting personal reference: "Grandmother Horrell, of Ligonier, Pa., died Nov. 6, in her 99th year. She had been a member of the church at Ligonier for nearly eighty years. When she joined there was but one Methodist in the place, she making the second. She had nearly fifty different pastors during her life, all of whom except eight preceded her to the other shore."

— A volume of poems by the late Mabelle P. Clapp will soon be issued from the press of George H. Ellis, this city. Miss Clapp for several years was a suffering invalid, yet in spite of pain intolerable and utter helplessness (unable even to hold a pen), her indomitable spirit triumphed over the flesh, and she became a blessing and comfort to thousands through her published poems. The verses in the forthcoming little volume exhibit unusual versatility, ranging from grave to gay and evincing true poetic genius.

— We are greatly reassured concerning the illness of Dr. Edwards of the *Northwestern Christian Advocate* by the following authoritative declaration in the last issue of that paper: "Some weeks ago Dr. Edwards, editor of the *Northwestern*, began to suffer from an irritation which he attributed to a severe cold, settling in the parts of the body affected. Ten days ago the trouble developed conditions which rendered necessary a surgical operation, which was performed Saturday, Nov. 5. It was successful, and brought immediate relief. Dr. Edwards has been steadily improving and is expected to be fully recovered in a short time."

— It may be of interest to the many friends of Dr. Kendig in New England to learn that he has just been invited to join the New York Academy of Science, the oldest scientific society in the United States. For some years past he has been a member of the Malacological Society of London; the Conchological Society of England and Ireland; the Society of American Conchologists; the Linnean Society of Lancaster, Pa.; and the Scientific Alliance of New York. As is well known Dr. Kendig has one among the largest private collections of land shells in this country. His untiring efforts and uniform success in his pastorates show that no time has been taken from ministerial work, but that this scientific line of thought has been his recreation for many years, having been begun and worked out through his love of nature and the aid of such scientific treatises as he could command.

— We are pained to announce the death of Mrs. Irah E. Chase, of Haverhill, Mass. She had been in failing health for a number of weeks, but hopes were entertained that she might recover. In this her friends were disappointed, and the end came Thursday evening, Nov. 10. Mrs. Chase held a high place among the elect ladies of Methodism. She was abundant in labors in her local church as well as for the general interests of the denomination. Her inspiring leadership will be greatly missed in the various benevolent and social organizations of the city in which she lived. She and her generous-hearted husband were the nucleus of a refined and Christian home which ministered a large hospitality to a wide circle of friends. Large acquaintance with the world through extensive travel, together with wide knowledge of literature, art, and polite learning, made her a most gracious hostess, and many a weary itinerant has been refreshed by her delicate ministrations and Christian conversa-

tion. The church has suffered a distinct loss in her death, but her departure has admitted her into a wider circle of elect souls. An obituary will be published in this paper when time has afforded opportunity for its preparation.

BRIEFLETS

Under the head of "Special Propositions," on the inside of the cover, our ministers will find an announcement in which they are specially interested.

A very welcome letter from Rev. C. A. Crane, D. D., of Saratoga St. Church, East Boston, on Monday, says: "I preached upon ZION'S HERALD on Sunday, and hand you a list of thirteen new subscribers." If our good ministers generally would do likewise, we should receive 5,000 new subscribers thereby.

To our regret, a very excellent report of the recent National W. C. T. U. convention at St. Paul, Minn., from our special correspondent, reached our office too late for this issue, for which it was designed. It will appear next week.

Speaking of Rev. Mr. Mills of this city and his suggestion that a brotherhood plank be incorporated into the platforms of political parties, the *Boston Herald* says with much force: "When a new idea strikes some people they are quite apt to think it forebodes the coming of a new party."

Rev. J. D. Pickles, Ph. D., pastor of Tremont St. Church, sends the following correction of his report of the recent semi-centennial services of that church: "In the report of Tremont St. Church jubilee, through the writer's oversight, reference to the strong, fresh and glorious sermon of Rev. Dr. Ramsay, Sunday evening, Oct. 30, was unintentionally omitted. It is only just to the honored Doctor to say that his sermon and his visit were of great profit and pleasure to the people."

Rev. Hugh Price Hughes told the Methodist Convention at Manchester, England, at its recent session, that twelve years ago he was pitchforked into the midst of the West End of London, then a heathen land, the most wicked and worldly spot under heaven; yet now there were 1,500 people actually meeting in class, and five-sixths of them had never known anything of the class-meeting or of Methodism until converted to the West London Mission.

The *Commonwealth* of London says: "Canon Eyton has spoken out on 'Christian Science with its Tale of Manslaughter.' In his sermon in Westminster Abbey last Sunday he declared that this is part of the muddy stream of abject credulity which engulfs so many lives at the end of the nineteenth century."

In another column we present the genial face of the late Capt. H. C. Hemmenway, with suitable sketch and characterization, but the tears that rolled down the face of his pastor as he told us how he loved him, were a deeper tribute to the worth and nobility of the man. There are many laymen who thus knit themselves to our pastors by their genial and helpful service and affectionate brotherhood.

What the *Watchman* thus describes as true of the Baptist churches, is especially true in our own denomination: "The pinch of 'hard times' is felt in the churches and in all sorts of benevolent and missionary work long after the 'hard times' themselves have

passed away. People adjust their contributions to good causes to their lessened incomes, and when their incomes increase they do not add proportionately to their gifts. Then, too, it often happens that in the 'hard times' they run in debt, and it takes quite a time for them to square up things after conditions improve."

In the report of the meeting of the General Missionary Committee the population of Providence is incorrectly stated; it should be 145,000. Our informant was a citizen of that city, of whom inquiry was made on the first day of the session.

The first pension claim of the Spanish War was granted last week, allowing \$17 a month to Francis C. Gates, Second United States Artillery, who was struck in a fight before Santiago on July 2 by a shot from a machine gun, which severely wounded and permanently injured his face. It was like President McKinley to take great interest in having the case promptly adjudicated.

Now that statehood is assured to Utah, Mormonism is revealing its real self again in polygamous purposes and practices. B. H. Roberts, just elected to Congress, has three wives, and he has publicly recognized their existence, together with his own responsibility to support and cherish them. When George Q. Cannon, a confessed polygamist, was elected, some years ago, the women of the country—be it ever said to their credit—aroused such general and unrelenting opposition to his admission to the House of Representatives, that he was rejected by that body. We look for similar action in the case of Mr. Roberts.

So far as is known, there are only two religious bodies in this country which tithe—the Mormon abomination and the Seventh Day Adventists. We want none of them. Methodism is not heading that way.

The six outgoing missionaries of the Woman's Foreign Missionary Society were given a farewell reception, Tuesday, Nov. 15, the afternoon previous to sailing for India. Room 13 at 150 Fifth Ave., New York, was filled to overflowing, and after the preliminaries the large company of ladies adjourned to the chapel. Mrs. Skidmore and Mrs. Cornell, fresh from Indianapolis, imparted much of their enthusiasm to the meeting. Each of the young ladies was introduced by Mrs. Skidmore. Miss Estella Files, Miss Fanny Scott, and Miss Louise Haefel return to work after a much-needed furlough; Miss Grace Soper, Miss Charlotte Illingsworth, and Miss Matilda Burman are the new recruits going to re-enforce the workers. Miss Mabel Hanson, of Stoneham, Mass., sent out by the Parent Board, increased the number to seven. There were no tears, no heart-rending farewells in the cabin, as the women said their "good-mornings," not "good-byes," to this delightful company of young ladies who sailed away on the "St. Louis," Wednesday morning. God speed them on their way!

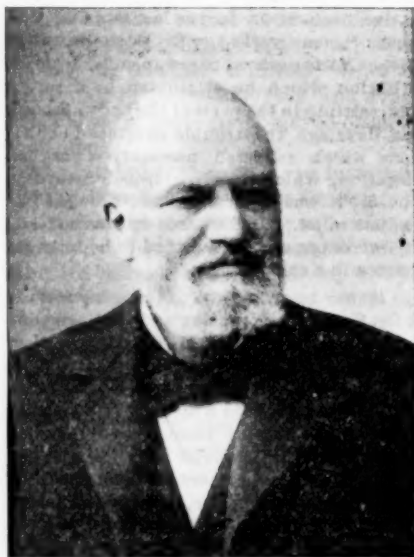
The Appeal for Twenty Millions

THE full text of the Bishops' Appeal for the Twentieth Century Thank-Offering, which has already been foreshadowed in the public press, will be found on page 1504. This comes to hand too late for fitting editorial treatment in this number. How the proposition is viewed outside the denomination is indicated by this notice in the *Outlook*: "There seems to be no limit to the faith of the Bishops of the Methodist Episcopal Church, and their enthusiasm is equal to their faith. Their latest project is the proposition to raise twenty million dollars as a thank-offering for the completion of twenty centuries of Christian history. If the

plan succeeds, it is proposed to use the money for the completion and endowment of charitable and educational institutions under the care of the Methodist Episcopal Church. We believe that this is the largest sum ever asked for in the interests of any denominational work. The only fear that we have when such a stupendous plan is suggested is that it will interfere with giving to the causes which the church is already supporting, and whose receipts can bear no limitation. But the Bishops are practical and far-seeing men. They are not given to extravagance, and have, no doubt, well weighed all the possible objections."

Death of Capt. Hemmenway

A LARGE circle of friends in and around this city will learn with deep grief that Capt. Henry C. Hemmenway is dead. He passed into the eternities, to be "forever with the Lord," with hardly a moment's warning that the messenger had come. But he was ready. Thursday morning, Nov. 17, he rode into the city from his home in Dorchester with Mr. and Mrs. Richard A. Atwood, his devoted son and daughter, and had just returned about ten o'clock. A pressure for breath annoyed him as he rode homeward, but he was able to get out of the carriage at the door, and with help



CAPT. HENRY C. HEMMENWAY

to walk into the house. The suffocation became more intense, collapse followed, and in fifteen minutes he had gone. He did not "see death." Three years ago the Captain was run into and thrown violently to the ground by a pair of running horses. The injury was more serious than appeared. It crippled him in his walk, and weakened the action of his heart. It was this heart weakness which was the vulnerable point, and here death overcame him.

Captain Hemmenway was a rare man. Manhood with him was pre-eminent in his sturdy, rugged, cheery, Christian life. He was sixty-eight years old last June. When only eight years of age he was genuinely converted. That was his own report, and his life testified to its truth. Under the preaching of Dr. James Porter, the pastor of the old North Bennet St. Church at the North End, this little boy gave his young life to Jesus Christ, and ever since that day he has steadily walked as a devoted follower of the Saviour. When only seventeen years old he became a class-leader, and for more than forty-five years he has been an official member in the Methodist Episcopal Church. North Bennet St. Church was his early home. Later he was one of that "goodly fellowship" in the old Hanover St. Church,

where a royal company of young men, such as is seldom found in the history of any society, gathered and worked and loved. Among this extraordinary group Mr. Hemmenway was a leading spirit. In more recent years he has belonged to the Saratoga St., Howard Ave., Warren St., and Baker Memorial churches in this city. Of the last-named he was an official member at the time of his death.

For thirty-five years he was a member of the Boston Police force. He rose from the ranks step by step till he became a captain. When he reached the age of sixty-five his term of office expired, but he was continued many months because the authorities felt they could not well spare him. On Christmas day, 1895, the mayor of the city, Hon. E. U. Curtis, gave him his retirement papers, accompanying them with the most appreciative and commendatory words. The police commissioner and his associates joined in expressions of highest regard.

His life was pure. No stain could be found on his fair name. Subjected to severest temptations, he remained incorruptible. He had a righteous scorn for any unmanly weakness. His love for the church was intense. His sturdiness of character showed itself in a firm adherence to the whole Bible as the Word of God, and to an oft-repeated expression: "All I am and all I have I owe to my Christian faith and the atonement of our divine Lord, Jesus Christ."

Now he is gone. He leaves a wife, who for forty-three years has been his loving helpmate, and who in feebleness of health bows low under this stroke. A daughter, Mrs. R. A. Atwood, mourns the dearest of fathers. Many, very many, "rise up and call him blessed." His pastor, Rev. Frederick N. Upham, conducted the funeral services at Baker Memorial Church, Sunday, Nov. 20, at 2 P. M.

Bishop Cranston's Family Mobbed

ACCORDING to the *Chicago Times-Herald*, Dr. Moore of the *Western* has received a letter from Bishop Cranston which reports the fact that his family were mobbed in the streets of Peking, China, Sept. 30, and barely escaped serious harm. Bishop Cranston is accompanied by his wife and three daughters, Ethel, Laura and Ruth. According to the report, on this feast-day in China Dr. H. H. Lowry and his daughter started on donkeys to the railway station to meet Mrs. Cranston and her daughters who were coming to join the Bishop, who had arrived two days before. Dr. Lowry and Miss Lowry were attacked by the mob with dirt and stones, but finally reached the station. "On their return Mrs. Cranston and Ethel were in the lead, passing through the streets in chairs. Mabel Lowry and Laura followed in a cart, and Dr. Lowry and Ruth were in a third cart. Stones which were thrown by the Chinese quickly shattered the windows in the chairs containing Mrs. Cranston and Ethel. The occupants protected themselves as best they could with their wraps and the chair furnishings. The chairs were later found to be filled with stones. It seemed almost miraculous that both escaped death, to which the coolies had abandoned them. When the carts caught up, Dr. Lowry, disabled as he was, jumped out and tried to drive the crowd back, urging the occupants to hurry up and escape. This left the ten-year-old daughter of Bishop Cranston alone, and her screams for her sister Laura were pitiful. Dr. Lowry, although he had no help, beat back the mob, which consisted of 1,000 Chinese, knocking over several men with a club he had picked up. Dr. Lowry's bravery enabled the family to escape to the foreign quarters, though he had one of his ribs broken by a huge stone. At the time the letters left China all were safe."

A PSALM OF THANKFULNESS

REV. EDWARD A. RAND.

Though we may see no sign from heaven
Above an altar-flame,
As in the Bible days of old,
God's grace remains the same.

His love is just a gracious wind
That waits our ships to land,
And wiser than our prayers, they bring
The cargoes He has planned.

"Trust Me," He says, "with all your hopes,
And give to Me your fears.
The sunshine of My love shall make
A rainbow 'mid your tears."

Watertown, Mass.

LECTURES ON NEW TESTAMENT CRITICISM

V

History of Criticism

DR. CASPAR RENE GREGORY.

Professor in Leipzig University.

[Six lectures were recently delivered by Dr. Gregory at the University of Pennsylvania. The first, on "Greek Manuscripts—Paleography," appeared Oct. 26; the second, on "Greek Manuscripts—Contents. Greek Liturgical Books," Nov. 2; the third, on "Versions," Nov. 9; the fourth, on "Church Writers," last week. The remaining lecture is, "Applied Criticism."]

TODAY we take up the "History of Criticism," textual. How? Let us see. I spoke of the early copies being written on papyrus, brittle, and likely to crack off and to go to pieces. A letter of St. Paul goes to the church at Ephesus. The Christians in Smyrna and Philadelphia wish to have copies made for them, and some one also makes another copy and sends it to the church of Galatia. The epistle was copied variously, probably, within two or three years after it was written. The original frail papyrus epistle goes to pieces, but there are copies spread through the land from church to church, and from land to land through Christendom. What was done with reference to the copying? Let us consider the tone and the type of these early Christians with reference to these books.

And first, the epistle of St. Paul. As it was being copied, say at Ephesus, some one says, Why, this sentence does not seem to me to be perfectly written; I think St. Paul wrote the sentence in another way. Or, when he sees a later copy, he says, I feel sure that word must have been a little different from this. Perhaps he thought the word had not the same ending, and so the copyist puts in a note here and there, or possibly he puts in simply another word. He thought it ought to be put in in place of the form he finds there. Or sometimes the note is only a commentary on the word he finds copied there. For instance, in the epistle of John you find the words: "The elect lady." Some one supposes that this "elect lady" is the church, and henceforth puts in the word "ecclesia," church. And then some one put down something that he thought St. Paul meant. He probably put around the word little dots, saying, That is to be struck out; what I have put in the margin is to be put into the text. During the first years of the use of these MSS. there certainly were many such changes,

and made in this way. In the case of the epistles of St. Paul, however, the changes would not happen so frequently.

What would happen with the Gospels? They were the deeds and acts of Jesus; how He went about and taught the people and healed them daily. These accounts were not written down by Jesus Himself; not stenographically taken. And there would be multitudes who knew a deal about what Jesus had said one day, and another day, and what He had said at various times. These Gospels were not written down until after years of oral tradition, and people had said, Jesus did this, and after certain miracles He said this. So pieces of tradition were going around from mouth to mouth in Christendom; and when the Gospels were written there were plenty of people who said, We know what Jesus said and what He did on a certain day, and upon what day He did this or that. And they said, Jesus didn't do that on the third day; he did it on the fourth. Jesus' sentence was not this; He said this. And some one says, He told the people they must be good in this way, and not in the way it stands in that copy of the Gospels. People were ready to add these things to the Gospel manuscript. It was much modified. Note, they were manuscripts, and not printed books. So they could take a pen and put it down between the lines, alongside the column, saying, That should stand there, and be added here. And at that time the people did not think at all of it being "Testament." That is a very important point. They did not think they were "adding" to the New Testament.

But, some one says, the Christians were exceedingly careful. Think how the Jews count even the letters in the lines and the columns of their texts. Yes, but their excessive careful work was at a later time. The Jews, and the Christians who had come out from the Jews, did not suppose at first that these books were Bible—that these books were New Testament. Their Bible was the Old Testament; that Old Testament was the Holy Scriptures, which we find spoken of in the epistle to Timothy. They were the Scriptures read in the churches, and daily in their meetings. And these New Testament books were coming to be, but had not yet come to be, what I may call "canonized." They had not yet been made into a New Testament. Therefore it was that people changed the text, according to their belief of its rightfulness as to what was said and done. They would not have put a word into Deuteronomy or Exodus. That was Bible. But this was not yet with them Holy Scripture—only a question as to the words and deeds of Jesus. And if a man said, I heard Jesus say this, he changed the text to conform to his hearing. Another man said, My father heard this, and he told me how He spoke this and that. I know it very much better than this manuscript puts it, written by some one not there at all. And he changes it. Another man says, A man in our village knew all about that.

Remember, the most frequently something was added; tradition never comes to be less. Many of you have seen the

game where a circle is formed, and something is whispered, and each one has to tell that to his neighbor until it comes back to the beginning. Now, as a rule, nobody succeeds in keeping to the original word or words. It grows like the story of the three black crows. Now that is the essential character of tradition—it always likes to fill up and to add to; and that was the way with the Gospels. There was much adding, technical interpolation. This putting into the text of the Gospels probably ceased to a very large extent before the year 200 A. D. In the second century there were a great many manuscripts of the Gospels. Many changes had been made.

There was at Alexandria, especially, a great theological school, with Clement of Alexandria, Origen, and one and another at its head. This school understood the Greek language very well, and they knew a great deal about the times of the New Testament; and they thought it was their duty to make the New Testament as good as they could make it. They said, The writers of the books must have written good Greek. But they did not. St. Paul did not write most excellent Greek. He often, in his care for the "sense," quite forgot how a sentence did end. He began a sentence, and got so full of his theme that he ran off into another sentence. That did not endanger his theology. But the writers who studied theology, and who were bringing men up in theology, thought, The New Testament cannot be that. Everything in the New Testament must be as good as possible. It may be that some one, like Origen, said, Peter or Paul or John could not write Greek as well as we can; they are not scholars in the grammar as we are; if they had been, they would not have put this or that form of the Greek verb in the text. We must change it. And so they put into these MSS. changes which made the books more beautiful and classic; and we find in the MSS. of the New Testament, as we find in the writings of some of these authors, changes of the text made evidently in this way. It must be made more beautiful in every way. Now that was a most beautiful thought, but, speaking scientifically, it was all wrong. We have tried to find what they changed.

It is usually supposed those changes were made at Alexandria, but the Christians were so called first at Antioch, and there was in all probability a school of theology there at an early period. Antioch, being the second capital of the Roman Empire, would be likely to have learned Christians. Now we find a vast number of Syrian MSS. with most accurate textual work, and in my opinion the Antiochians were not at all behind the Alexandrians in their efforts to get a good text. I give it to you as my theory. I am inclined to think that some day we shall be able to trace out this Antioch school.

Now, what else do we find in the church about that time? We have reached the beginning of the third century, and it becomes quite clear that the text has been taken in hand, and by some one in authority, who knew what he was doing, with authority to do it. Thus far

we have spoken of the "text corrupted" in the second century. Now these Alexandrian readings, which they sought to make so "good" and "beautiful," were in existence, let us say, in the year 250. People in various places will be troubled by the various readings. A man traveling from Smyrna to Alexandria, says, That is not just what we hear at home; that is different. And then a MS. from Alexandria is sent over to Constantinople. That has a different set of readings. And people in the beginning or middle of this third century say, There must be something done with the text; and some say, We must take up these Greek texts and make something of them. What was their thought? Remember that they were not "text critics" in the sense of today. They did not understand much of what I have been saying to you. They did not believe that people had changed the text willingly, but that it had occurred through mistake, by accident. And their plan was to go through all the readings they could find from these early years, and be sure they did not miss anything. There were found changes in words, thus: "He observed," instead of "He answered." Sometimes they took the one reading, and sometimes they took both, and made a double sentence of it, and they would say, "As Jesus went to this place He observed, and Jesus went and said." There are quite a number of cases in which both readings are put together in their MS. as a particular reading. They corrected the forms of verbs, making sentences "pretty," and being "peculiar." Christians, there should not be errors of form or grammar in their books.

But it may be said, If these two readings occur, is it not possible that both readings are right and correct? That is a good theory. How do we know that was not the case? For the simple reason that in the versions, and in the Fathers, and before this time, we had traces of the separate reading; there is no trace of the "combined" reading. We have traces of the reading, plain and simple, but none of those which have been polished off and been made beautiful. The versions and the Fathers come in for their share in describing the condition of the text in the early times, and they tell us that these readings which are double are the later readings and not the earlier.

And now, as we pass on, we find that in the fourth century the text was again revised. The people made it, but it was not by any means so complete as formerly. It did not need to be so complete; the revision of the third century had done the work so well.

Now here comes an important item. You will ask me how the text continues down to our day. Let me make this one important statement. The text which was constituted at this second revision was also probably made in Syria, and it was to all intents and purposes the text which we have today, which we have in our poorest manuscripts. The vast majority of manuscripts have that text. But, you say, If that text is in the vast majority of manuscripts, that must be the original text. Ah! but you must remember that witnesses in the court o

in science are to be weighed, not counted. Suppose we had testimony to some chemical matter, the testimony of some professor of chemistry would weigh as much as three or ten thousand people who did not know about chemistry. Am I right? Now the vast number of manuscripts of a late date cannot outweigh the value of the rich and rare ones of the earliest times, the other texts. Let me enlarge here. You say, How comes it to pass that these manuscripts were written to such a great extent if they were not reproducing the original manuscripts? Simply in this way: Those who made these revisions in the third and fourth centuries were men in authority, and at that time the church had not that vast extent as today, and they were able to control a very large part of the MSS. in the church, and they were able to say, Now these MSS. are to be copied off, and those not; and they were able to say to the church, This is to be received as the New Testament text. It is clear that something of that kind was done.

And now, How is it that you can prove that the text of the fourth century was our text of today? At the close of that century we go to the Fathers, and we find precisely the text, the same type of text, that we have in the poorest MSS. today. It was authoritative for that time—had the stamp of the church upon it.

But, you will say, if they had authority, and if these MSS. were to be the MSS., how does it come to pass that we find MSS. differing? Remember that if every one of the old MSS. had been destroyed, we should still, by means of the versions and the Fathers, to which I have referred, have been able to see that before that time they had quite different texts. Now when the church says a thing of that kind, it is not always obeyed to the letter, and there will be many a queer man, an obstinate pastor, who says, I don't care what the church says about that. The Bishop may tell me what he likes, but I shall not destroy that MS. And the result was that there were various old MSS., giving the old texts, texts which correspond with the old versions and with the old Fathers, carrying us back to the early periods, beyond these poorer texts. I think you will see by that means how it is that we can prove that there was an old text and not a young one.

Another point: Those of you who have touched upon textual criticism have learned at times that in copying MSS. there are a great many mistakes made. These mistakes, as usually they were, came from the eyesight or mishearing of the one writing—the dictatee, if I may say. But I must call your attention to what is very important here: A great deal has been made of "dictation" in reference to the writing of the copies of the New Testament. Now it is true that in making copies of the classics there was much dictation. When Cicero had an essay to put forth, he handed it to his publisher, and he had slaves sitting at desks dictating to men who wrote upon their papyrus sheets, and they read off these essays or treatises and the men wrote for their lives, each one making a copy, and there was

dictation; and if the slave sitting at the desk spoke a dialect, his form of dialect might not be perfectly Ciceronian; or if the man copying used a different dialect, he would possibly misunderstand the words spoken by the dictating slave. Such cases occurred. And they may have occurred in dictating the New Testament; but we may say that, so far as we are informed, the New Testament books were not made the subject of public use and publication in this way. There may have been publishers doing it, but as a rule the writing of the New Testament books was not done in such a way for publication, but was done by the hands of Christians, who, in the church, were devoted more or less to church work. We have no texts given in this way before monasticism had reached a certain position of prominence.

There are, therefore, very few traces of errors in the texts of the New Testament which ought to be attributed to dictation, and I think almost all the errors (such as of spelling and in confusion of similar words) were made by the given scribe in copying. How did he do that? If you, in a law office, were copying a deed or an indictment, you would not write a word, is, he, be, indict, etc., and look at the copy for that word, and write it word after word. You would say, James B. Smith is hereby indicted, etc., and read a whole sentence off and write that down, a group of words after a group of words. And in doing that it constantly happens today in law offices, and it certainly happened in those olden times in copying New Testament MSS., that the copyist let a word go through a certain change between his eye and his hand, his sight and his pen. And when he read this sentence, it was in the gray matter in the cells of his brain and underwent the change in its coming to the finger tips, and he put down "a" for "e," and "omicron" for "omega," and perhaps a word for another word while he read a sentence. There are very few errors which cannot be accounted for otherwise than by dictation.

Then there is another point in connection with this vast number of changes made in copying manuscripts. The thought would be held by many that the MSS. must be getting worse and worse from the very beginning up to the times in which the texts were "printed" off. That is the theory of many men; but it is not the case. I beg you definitely to notice that that is not the case; that is only the corollary of those who think somewhat on the subject. And my statement is proved by the fact that the worse-better text of the fourth century is essentially the text of our poorer MSS., and we can find that text in the MSS. of the sixth, seventh, ninth, twelfth, thirteenth, fifteenth and sixteenth centuries. Now, do not forget that it is not the case that the differences in the text of the New Testament are simple differences that have through accident come during the centuries, the hundreds of years, during which these copyists were writing them. That is something almost always forgotten in textual criticism. The great changes in the text ceased with the fourth century. Men made mistakes in the MSS., but

there is almost no change in the body of the text.

I will take this story and concentrate it. This history of criticism joins upon applied criticism, which we treat tomorrow. Now who knows himself about what took place during the centuries in the church? There were two men who came to know more about that than any other men—Canon Westcott and Prof. Hort, both professors in Cambridge, England. Prof. Hort has died. The other is still living. They worked over the Greek text for twenty-eight and a half years. They did their work in the most accurate way. These men were, and perhaps Bishop Westcott is, better acquainted with the writings of the Greek, and also of the church Fathers, than any other men upon earth. I am inclined to think, of course, that all such statements should be taken *cum grano salis*; but I am inclined to think that no one knew the Fathers better than Dr. Hort. He could mention almost anything in the Fathers; he could say, This you will find in such or such a Father, and that, or something very much like it, in this Father. They knew the Fathers very well indeed. They examined the versions, the editions, and the Fathers with utmost intensity. They did not do it by jumping from one sentence to another, but they read the Fathers and the versions consecutively and continually to get the idea, the habit, of these scribes, and they became thoroughly acquainted with them. And when they had gotten certain notions, they wrote them down for themselves—not in a happy golly way—I think so and so. And then, when they were ready to print, they did not hurry out into the world with their books. Sometimes men do not take the utmost care. They did. But when they were ready to print the Gospels, they printed but did not publish. They sent the Gospels to the best scholars all over the world, and begged them to look at them and to give their views in return. And the same with the Book of the Acts; and then with the catholic Epistles, and finally the Revelation. You will see by this that they were modest men, and did not wish to say anything that they could not “back up,” and they wanted to be perfectly careful.

Then they published their text in 1881. Their text was not the main thing. The main thing was a little book they put out. Publishers compel scholars to do some naughty things; and scholars sometimes let publishers do naughty things. These two books are Westcott and Hort's Greek New Testament, two volumes, and the difference between the two volumes is this: One volume is “One Star,” and the other is “Two Stars.” That is the whole thing. You have to say, In the volume which contains the text you will find this, and in the volume which gives the introduction you will find this. In the second volume they give a description of the history of the text. It is from the pen of Dr. Hort, and the style is partly difficult to be understood. One thing is that Dr. Hort was not always ready to say with absolute precision, “The case is so and so.” He was a very modest man. He was willing to say,

“The case is so; but if you consider this other important point, it is not exactly so; and if you consider this third point, it is a little bit different.” Dr. Hort had such a modest mind that he was incapable of being dogmatic. He desired to say the precise truth. But the result is that in this book which I hold in my hand there is no accurate table of their opinions. There is a great deal printed between the two covers, but no table of their MSS. and opinions.

I was writing a book. I asked Dr. Hort for material at certain points. Dr. Hort wrote and sent me from one hundred and forty to one hundred and sixty pages, and also sheets of “proof.” I wrote back that we should have complete and accurate statements of what he thought about certain things. He said, “We tried to do this, but we could not do it.” That dear, good man could not be dogmatic enough to say, One, two, three. He could say, This is a short statement of the case; that is the way the MSS. are probably to be used, but then there is another statement. He seemed to say, This is the case, but after all it is not quite the case. But for my purpose it was quite necessary to have a table. I had a table constructed myself, and of course I at once from these passages, and from the few pages I received, constructed a table as to their opinions. I made a cut-and-dried one, two, three. I sent it to Dr. Hort. I said, I have to have a table. Please tell me how far it is right. Please change my table where it is not right. Dr. Hort took up my list, and in connection with Dr. Westcott brought the list down to what they both thought about it; and then they said, Here is the list. Please take it and change it as much as you like. I changed it as much as I liked, and you will very readily understand that I changed that list of Dr. Hort's corrections but a little, and got it into printer's ink, and in that way we have a complete statement of the opinions of Drs. Hort and Westcott as to the writers and witnesses.

SUNNY-SOULED CHRISTIANS

REV. THEODORE L. CUYLER, D. D.

A TRUE Christian has not only a right to be happy, he is commanded to be so. “Rejoice always,” exclaims sunny-hearted old Paul—the hero who had not a roof of his own to cover him, and whose back was scarred by the lash of his persecutors—“and again I say rejoice!” The secret of his fortitude and perpetual cheerfulness was that Jesus Christ lived in the very depths of his soul. A perennial well-spring was opened in the apostolic soul when he was converted; the novelty of the first experience at Damascus passed away, but the deep, clear, living fountain of joy never ran dry.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; today they are happy, tomorrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard and income falls off, their faith goes out like a candle under an air-pump. In revival

seasons they can sing and pray and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and do not live on Christ.

Genuine spiritual joy is heaven-born. It is not the effervescence of animal spirits or exuberant health, nor does it depend on external conditions. There is a vast amount of wretchedness behind brownstone fronts, and a vast deal of genuine happiness under lowly roofs among those who wear coarse raiment, and eat their frugal meals off of pine tables. Some of the most miserable people in Greater New York are grumbling over their porcelain and silver, and lay their uneasy heads and sin-pricked hearts every night on couches of rosewood. During my long pastorate I loved to visit certain members of my flock who lived in such obscure quarters that the tax collector did not discover them. Their worldly assets were not worth assessing. They have very little of this world, but a great deal in the next; they take short views of this life, but long views of the life to come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in.

In the depths of a devout, loyal, praying and trustful heart Christ kindles a glow that cannot be drowned by pains of sickness, or storms of adversity, or even by the tears of bereavement. One of the most sunny Christians I ever knew was racked with the tortures of a rheumatism that had distorted every limb. In the darkest hours Jesus can give triumphant “songs in the night.” When Dr. Horace Bushnell was writing a letter of consolation to a brother who had met with a severe bereavement, he said, “Softened your grief by much thanksgiving.” Gratitude for what Jesus has done for us sinners, for what He gives us every day, for what He has laid up in store for us in heaven, and for the solid assurance that we shall meet our loved ones there—such gratitude can pour its rays into our hearts, and put a new song into our mouths.

Is it possible for all of us who claim to be Christ's followers to live steadily in the bright sunshine of Christ's love? It must be possible; for the Master never bids us do what we cannot perform, or be what we cannot become. Sinless perfection may not be attainable in this world, or unalloyed happiness. But there is one thing which all of Christ's redeemed people can do, and that is to keep themselves in the atmosphere of His love. “Abide ye in My love.” It is our fault and our shame that we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the bleak atmosphere of conformity to the world.

“If ye keep My commandments ye shall abide in My love.” That means obedience. “Building up yourselves on your most holy faith, keep yourselves in the love of God.” That signifies godly character. “Praying in the Holy Spirit, keep yourselves in His love.” That means that the wings of prayer can lift us into the sunshine of Christ's countenance. Then, dear friends, do you want

to be happy? Do you want peace, power, fruitfulness, and to be a blessing to others? There is one sure way — and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.

Brooklyn, N. Y.

RISE, THOU CHRISTIAN NATION, RISE!

Rise, thou Christian nation, rise!
Praise the God of earth and skies.
He has given sun and rain
To make ripe the golden grain;
Orchards, bending low with fruit,
Clad in red or russet suit;
In the fields and everywhere
There is gladness in the air.

God has blest the farmer's toil,
Hundredfold comes from the soil;
With long patience does he wait,
Plenty now is at his gate;
North and South and West and East,
Food for man and food for beast.
Eat thy bread unto the full,
And thy heart to gladness school.

In God's temples, grand or low,
Let the strains of worship flow;
Rich and poor and young and old,
Let their debt to God be told.
God has made this earthly frame,
Give the glory to His name.
From Him comes all earthly good,
Rise with hymns of gratitude.

— J. E. RANKIN, LL. D., in *Congregationalist*.

THE GENERAL MISSIONARY COMMITTEE

[Concluded.]

BISHOP NINDE occupied the chair on Monday, and the devotions were led by Dr. Hodgetts. After reading the journal, Dr. Baldwin presented the reports of the committee appointed to consider the appropriations of the W. F. M. S. and of the W. H. M. S. These reports, which recommended the approval of the appropriations of these Societies and congratulated and commended the members of the two Societies, were adopted.

Bishop Bowman announced the reception of a telegram by him containing the statement that Dr. Luke Hitchcock had died. A committee was appointed to draft an appropriate minute concerning his death.

A communication from the Boston Preachers' Meeting regarding the so-called Roll of Honor, was referred to a committee for consideration; and to the same committee was referred the matter of the apportionment usually made to the charges by the Board at New York.

As Anderson Fowler was obliged to return home, on motion of Dr. Baldwin his place was taken by John French.

The Home Work

was then taken up. The Detroit Conference asked for the same amount as last year. Mr. Dobbins asked for light on the distribution of the money in this Conference, as it appeared that several churches had been helped in Bay City and Port Huron, and he questioned the necessity of it. Dr. Herrick replied that as the money was appropriated by the Conference and with the consent of the Bishop who might be in charge, it could be taken for granted that it was not wasted. Bishop Foss said that appropriations ought not necessarily to be made by a scale, taking the last year as a basis. Each field should be considered as to its present needs. In some places the appropriations ought to be diminished and in some increased. In some Conferences he had been informed by the elders that it would have been better if no grants had ever been made. Bishop McCabe spoke of the policy of the other denominations, pouring money into this region, and thought we ought not to be behind them. Bishop

Walden said that much of this territory in the Michigan and Detroit Conferences, especially in the north, was genuine missionary territory. There are many places in Ohio and Indiana — the southern parts — where we ought to send money and do missionary work. We ought to make a liberal allowance to the northern peninsula of Michigan. Dr. Leonard said that one trouble is that the Conferences are admitting too many men, and then subdividing the charges until they are too small to support a man. Then they come on the Missionary Society for help. As to what the Congregationalists are doing, we have many more preachers in these fields than they have, and are doing far more work. Bishop Merrill thought a return to the old-time circuit plan would be a benefit in many cases. Mr. Dobbins said that the report shows that among other things that are hard to understand, the Society is contributing to the support of seven English-speaking churches in Los Angeles, and to as many in Tacoma, which he said was a dead town. Bishop McCabe said that Tacoma was anything but a dead town. A little help to some of these churches at the start enabled them to become self-supporting. Dr. Thompson explained with reference to Los Angeles that the churches were young churches, and if helped now would soon become self-supporting. \$1,366 were given to the Detroit Conference.

East Maine Conference was then considered. Dr. Nutter said it was one of the needy fields, from which families were moving away. He moved that \$1,700 be given. Dr. Buckley spoke in favor of the increase, and said that the hardships of that field were as great and in some respects greater than in the West. Every effort should be made to uphold Methodism in this region. Bishop Foss called attention to the fact that the population is changing by the immigration of French Catholics. He moved to appropriate \$1,750, and this motion prevailed.

To the Maine Conference \$1,250 were appropriated.

On brief representations of Dr. Herrick and Bishop Merrill, \$3,600 were appropriated to the Michigan Conference — just what was given last year.

The New England Southern Conference has not had any appropriation for years, but this year \$500 were asked for a church in the city of Providence, at Olney. This brought up the question as to whether an appropriation could be made at this time to a Conference that had not been hitherto receiving one. Bishop Mallalieu described the situation with reference to the Providence church asking aid. A property had been bought, and the people were unable now to pay for it and to support the preacher too. After representations by him and Dr. S. O. Benton, the \$500 were appropriated, and the amount was made available at once.

The New Hampshire Conference was then considered, and Dr. Nutter asked for \$1,250. Mr. Speare thought \$1,200 would be enough, as many of the towns there were now deserted. Dr. Buckley said it might be admitted that Methodism would probably decrease there, but it was important to hold what we now have there, and instanced a point where there is a large congregation in the summer time, but only a few members during the rest of the year. \$1,250 were appropriated.

For Northern New York Conference Dr. Pierce moved that \$1,000 be given. The average of salaries of the charges to which this money was given was very low. Dr. Leonard stated that it seemed impossible to get a detailed report from this Conference as to what charges were helped and how much, although this committee last year had formally requested such information. It was not printed in their Minutes or sent to the Board. Dr. Pierce said the money was ap-

portioned to several districts, and a committee in each then made the apportionment to the charges. Dr. Buckley moved that in the appropriation for this Conference it be definitely understood that the money must be appropriated in the regular way and the amounts reported and acted on by the Conference and published in the Minutes. \$1,000 were appropriated, and Dr. Buckley's motion passed.

Dr. Jackson, when the Rock River Conference was called, asked for an appropriation for deaf-mute work in Chicago, and stated what had been done by the City Missionary Society of that place to aid a member of that Conference in establishing this work there. It is a mission already established and there are a number of congregations. He asked for \$800, and the amount asked was appropriated.

Dr. Corkran and Dr. Eaton represented the needs of the Troy Conference. Many of the churches are in the Adirondack region and are very poor. It was stated by Dr. Leonard that this Conference had not reported to the office the distribution of its funds. The amount asked, \$900, was given, and the same resolution adopted as in the case of the Northern New York.

In representing the Vermont Conference Dr. Nutter said there was a flank movement designed to capture New England for Catholicism, and that the West and South would have to come to the rescue of Plymouth Rock. \$1,250 were appropriated.

To the West Wisconsin Conference \$4,000 were given; to the Wilmington, \$600; and to the Wisconsin, \$3,552.

Dr. Hodgetts said he hoped that the same amount as was given last year to the Black Hills Conference would be given this year, and that \$1,000 be given to the school there. In answer to a question it was stated that the number of preachers in that Conference was not as great as last year, but the work was done by supplies who had to be paid. Bishop Merrill was opposed to giving missionary money to the schools, and thought the educational societies ought to take care of that work. Dr. Leonard said that the school was in no sense an object of missionary help. Bishop Foss thought the question ought to be divided, and that as there was a decline in the population of the Black Hills country, this was a good place to make a reduction, and moved \$3,000. Bishop Fitzgerald explained that this territory was mining territory, and that the cost of living was greater than in an agricultural region. The preachers had left this territory in part because they were not supported. Dr. Goucher thought this a good place to reduce, as we are averaging \$227 per charge in this Conference, or \$3 81 per member. Bishop Ninde said it was difficult to get preachers to go to this Conference. Dr. Hodgetts explained that house rent and cost of living made necessary the sums received. \$4,320 were appropriated to the work.

With reference to the appropriation to the Black Hills college, Bishop Fitzgerald thought \$1,000 ought to be appropriated. They are deeply in debt, and this amount will enable them to keep going. Dr. Payne thought this is as much missionary work as any presented to the Committee. He said the creditors of the college were prepared to make great sacrifices in reducing their claims, if the college could only pay a part. Dr. Leonard thought that the constitution of the Society prohibited the Committee from giving this money to the college because it is in no sense a missionary school. Bishop Warren argued from the same document to prove that the school idea, or help to schools, was the main purpose of the Society — a view which Dr. Buckley pronounced "most interesting" as an interpretation of the constitution. But he could not agree with it. He said he was in doubt as to the legality of the grant, but

thought that if the doubt could not be resolved it might be well to give them the benefit of it, but to let them understand that they must not expect this to continue year after year. Bishop Fitzgerald urged that this is in effect a mission school and it is perfectly legal to help it. Dr. Smith said that if the school should close, it would be the greatest blow possible to Methodism. Mr. Tuttle said that if it were known that the Committee was using missionary funds to help such schools, it would work a diminution in the contributions to the Society. Bishop Merrill was not satisfied on the question of legality. There ought to be an express authorization to allow the Committee to make appropriations in cases like this, and there is no such authorization on the part of the General Conference. The sums mentioned by members — \$300 and \$1,000 — were both voted on, and no appropriation made.

Bishop Walden occupied the chair during the afternoon session, and the devotions were conducted by Dr. S. O. Benton.

Dr. Goucher read a letter from Dr. William Butler to the Committee, to which the secretary was directed to make a suitable reply.

Dakota was then considered, and Bishop McCabe stated the needs of the work and the size of the field, necessitating a great deal of money for traveling expenses. Mr. Speare thought, in view of the prosperity of the State for the last two years, it could endure a reduction. Dr. Palmer stated that they had doubled their missionary contribution. \$9,000 were appropriated.

The following appropriations were then made, with little or no debate: Des Moines, \$1,127; Kansas, \$1,200; Minnesota, \$3,437; Nebraska, \$2,150; North Dakota, \$8,840; North Nebraska, \$5,000. For Northwest Nebraska an increase of \$500 was asked. Mr. Speare thought it unwise to add anything to the appropriations to that section, as it is a grazing country and never can have a population that will give us much opportunity. The amount given last year was appropriated — \$3,500. For the North Minnesota Conference Bishop Joyce asked an increase of \$500 for the development of new work in the Duluth District, and it was given, the appropriation being \$5,500. Northwest Iowa received \$3,500, and Northwest Kansas, \$6,700. When Oklahoma was called, Drs. Martindale, Stewart, Smith and Leonard advocated the largest possible appropriation, as did also Bishop Merrill. It was shown that the country is large, unsupplied with religious privileges, and rapidly filling up with Eastern people. \$14,600 were granted, \$800 of which is for new work at the disposal of the Bishop. To South Kansas \$1,400 were given. Dr. Martindale said that the southwest part of Kansas was filling up again, and that there was need of more money there. He asked an increase of \$300. Dr. Smith said that this Conference had increased its missionary contribution. \$5,600 were appropriated.

For the Arizona Conference, or mission, Dr. Thompson asked; in addition to the amount given last year, that \$300 be given to aid the church in Phoenix. The church is badly in debt, and needs the help of the Society to save it from total loss. Dr. Buckley doubted whether we ought to go on paying debts on churches thus. Bishop Warren stated that this money was to be appropriated to the salary of the preacher. \$6,300 were given.

To the Colorado Conference \$9,000 were given. Dr. Thompson said that the Idaho work needed an increase, as new work was being opened up; and \$4,500 were appropriated. To Montana, on the representation of the needs of the work by Dr. Thompson and Bishop Mallalieu, \$300 increase was given, making the appropriation \$6,100. To Nevada, \$4,000 were given. To the New Mexico Eng-

lish work, \$5,230. For North Montana Dr. Thompson asked an increase of \$800 to open up new work that is imperatively demanded. Bishop Mallalieu said that every charge but one in that Conference is a circuit, and these circuits are very large. Many more men could profitably be employed there. \$1,000 were appropriated.

Mr. French thought, with regard to Utah, that there were many small churches that could be merged into the larger ones. Bishop McCabe said that it was wonderful that we are there at all. Dr. Thompson said the success was not to be measured by the number of members gained, but by the liberties achieved. Bishop Vincent called attention to the fact that Mormonism is a living, not a dead, power. Missionary work is being done by the Mormons in every State and Territory in the Union. We ought to maintain a vigorous Methodism in Utah. Mr. Dobbins thought there had been too much diffusion of our effort in Utah, and that all the churches in and near Salt Lake City ought to be consolidated into one. Bishop Foss thought that it would be better to attempt to hold our positions only in the centres there, and not try to maintain so many small churches, with a membership of only four or five each. Bishop Mallalieu spoke in the highest terms of the work and ability of the superintendent of the mission, Dr. Liff. He further said that \$500 were needed at once for the Ogden church. He had information which he considered reliable to the effect that the newly-elected senator from Utah has more wives than the law allows, and that it is the plan of the Mormons to capture several of the surrounding States and Territories so as to gain ten United States senators and thus hold the balance of power in the Senate. Bishop Hartzell spoke in the same strain, and told of a visit he had made to the home of a friend of his who had married a daughter of Orson Pratt. This friend, he found out, had been baptized in the Mormon Church, as had his children, and his wife had gone back to Mormonism. He had been reliably informed that more Gentiles become Mormons than there are Mormons who become Gentiles. He thought every effort ought to be made to prevent the seating of Roberts in the Senate, and that we should do all possible to strengthen Methodism in Utah. \$10,000 were voted, of which \$500 is to be available at once for the church at Ogden. Some little discussion ensued over the appropriation to the schools. It was said that the Mormons are driving out the Gentile teachers from the public schools and replacing them with Mormons, and this renders necessary the establishment of our schools there. \$1,500 were given.

To Wyoming Mission \$5,800 were given.

On Dr. Buckley's motion, the secretaries and treasurer were appointed a committee on program for the next meeting of the Committee, to act in conjunction with the local committee, and it was decided that the members of the Committee should not be appointed to supply the pulpits of other denominations until all the Methodist churches of the vicinity had been supplied with those best qualified to arouse interest in missions.

The Committee then adjourned.

Bishop Mallalieu presided at the evening session, and Dr. Carter conducted the devotional exercises.

Alaska was first considered, and Bishop McCabe gave an account of what had been done there by the missionary appointed a year ago. He was now building a little church and parsonage, and providing for opening up four new places. The work is so vast that another superintendent is needed. He asked for \$4,000. Dr. Goucher thought the character of the country and its needs and

possibilities did not justify this asking. Bishop Merrill thought it unwise to spend much money in missionary work in a purely mining country. Bishop McCabe said it aroused his indignation to hear men oppose work like this and then talk about having money, the need of having it, for our great cities. He said he did not care whether this was granted or not, he would take care of it himself, under the disciplinary provision that every man ought to do his best for missions. Dr. Leonard thought this was not the way in which a Bishop of the church ought to talk. He further said that if we do anything there at all, we ought to give more than we did last year. \$2,000 were appropriated.

Dr. Thompson asked an increase of \$500 for the California work, the extra \$500 to go to the California Street Church. He said that if this were granted this year, he would promise not to ask the same next year. It was shown that the church was heavily in debt and that the other churches in the city were helping it out. \$5,870 were appropriated, of which \$500 are for the church in question.

For work in Honolulu \$1,000 were given, \$500 to be available at once.

Columbia River received \$7,000, and for the Nez Percés reservation \$750 were granted. Puget Sound was granted \$8,000. When it was under discussion Dr. Buckley said there was an appointment in its Minutes which read, "Manila." He wanted to know if it were right to make such an appointment to a place not in the United States, and whether any of this money was to be used for this appointment. Bishop McCabe said that not a dollar of it would be so used.

Oregon received \$4,500. On Dr. Thompson's representation \$6,000 were given to Southern California. The increase of \$250 is to assist new work begun there.

White Work in the South

was then considered, and the following appropriations made without discussion: Alabama, \$2,800; Arkansas, \$4,750; Atlantic Mission, \$1,200. It was stated that this mission had wonderfully increased during the year. For the Austin Conference an increase was asked to establish new work in Galveston and Houston. Dr. Martindale said this is not a neglected field, as the people have church privileges. The Church South has five Conferences in Texas. Dr. Leonard thought it in bad taste to go there and establish our churches. Dr. Taylor said that many of the people in the South who belong to us will not go into the Church South and are drifting away from religion altogether, because we have no churches there. Dr. Carter said that our church has a chance in Texas as never before for the reason that a large proportion of the people in the larger towns are from the North. He said there was no use talking about a union of the church so long as we held to our colored work. Dr. Buckley said he was opposed to establishing new work in the South where there is a church organization of the Church South. He thought we should hold the churches we have which we established at the close of the war until the men there who relied on our honor are dead. He did not think it wise to establish churches in Galveston and Houston. It might be well to send a man there and let him work awhile and see what the results were. He had no compunctions about going into the South, for we have as much right to go there as the Church South has to come to our Northern States, which they are doing wherever they can get a chance. Bishop Merrill thought if we were going to establish a work in one of the large cities that should at all compete with the Church South, it would take thousands of dollars, and the \$500 asked for

would not amount to anything. \$3,420 were appropriated.

On the recommendation of Dr. Carter, the appropriation to the Blue Ridge Conference was made \$2,765. Dr. Buckley said this Conference had undergone an almost total transformation in recent years, and was now manned largely by young and energetic men.

The following appropriations were then made without debate: Central Tennessee, \$3,200; Georgia, \$2,220; Gulf Mission, \$1,520.

When the Holston Conference was called, Bishop Vincent said that this Conference as a whole took no interest in missions, and Dr. Leonard spoke to the same effect. On Bishop Joyce's motion the appropriation was cut ten per cent. and \$2,340 were given.

The following appropriations were then made rapidly and without debate: Kentucky, \$4,200; Missouri, \$34,000; St. John's River, \$3,400; St. Louis, \$4,600; Virginia, \$3,400; West Virginia, \$4,500.

Colored Work in the South

was then considered, and the following appropriations were made, with little or no discussion: Atlanta, \$1,135; Central Alabama, \$2,500; Central Missouri, \$2,800; Delaware, \$1,400; East Tennessee, \$2,000; Florida, \$2,100; Lexington, \$2,400; Little Rock, \$2,300; Louisiana, \$3,700; Mississippi, \$2,000; North Carolina, \$2,950; Savannah, \$1,550; South Carolina, \$3,500; Tennessee, \$2,000; Texas, \$3,500; Upper Mississippi, \$2,500; Washington, \$1,700; West Texas, \$3,750.

Work among Non-English-Speaking Peoples

was then considered, and the following appropriations made: To the Welsh in Northern New York, \$325; in Philadelphia, \$400. In Rock River it was proposed to give but half the appropriation of last year, but Bishop Merrill thought this would be too severe a cut. It was contended that most of the Welsh could understand preaching in English, and that these Welsh missions must in the nature of things decline and that it is unwise to spend much for their support. \$300 were given. Dr. Goucher proposed that all the Welsh missions be cut down this year fifty per cent. with the idea of finally winding them up. Dr. Buckley thought this would not be fair, but that the representatives of the districts ought to tell these people of this debate and the disposition of the Committee in the matter. To the Welsh work in Wisconsin \$150 were given. To the Welsh in the Wyoming Conference \$300 were given on the representation that there were special needs there. On Mr. McLean's motion, all this money granted to the Welsh was put at the disposal of the various presiding Bishops.

The Committee then adjourned at 10.30 o'clock.

TUESDAY.

The Committee held its final session on Tuesday, beginning at 9 A. M. and continuing without intermission until 3.30 P. M. The devotional exercises were conducted by Dr. D. H. Moore. Bishop Vincent presided over the major part of the session, calling Bishop Joyce to the chair in the afternoon.

Consideration of the non-English-speaking people was continued, and the Swedish work in the United States was taken up. Bishop Merrill represented that this work in the Austin Conference was in an encouraging condition. \$1,340 were appropriated. To the California Conference, \$2,232. Dr. Hodggets asked for an increase of \$500 for the Central Swedish work. Bishop Merrill recommended this also. He said it was needed to establish new work in Buffalo and other points. Bishop Walden thought the Swedish-speaking people were not increasing in numbers and an advance ought not to be given. \$4,000 were appropriated.

Rev. W. I. Haven, of the Students' Mission Movement, was introduced and explained the work which had been done to interest young people in missions. A committee was appointed to draft resolutions concerning this work and give it the endorsement of this Committee.

To the Swedes in Colorado \$357 were given, and in East Maine \$300. For New England Dr. Nutter asked \$5,000; the Committee appropriated \$4,800. To the New England Southern \$1,632 were given. For the Swedes in the New York Conference Dr. Corkran asked \$100 advance. Mr. Cornell opposed any advance, as he thought the Swedes able to take care of themselves. The appropriation was made the same as the previous year — \$900. An advance was also asked for this work in the New York East Conference, and it was favored by Drs. Baldwin, Buckley and Smith. An advance of \$150 was given, making the appropriation \$3,500. In the Northern Swedish Conference Dr. Hodggets said the salaries were about \$250 a year. This mission is in the midst of 300,000 Swedes. \$500 increase was asked. Bishop Joyce said they had given more than they were asked for missionary contributions in that Conference. \$5,500 were given. Puget Sound received \$1,600; Western Swedish \$4,700; and Wilmington \$400.

Norwegian and Danish work was next considered. To the New England Conference \$500 were given — an addition of \$150, which is for the establishment of a new mission. To the New York East Conference \$1,650 were given, and for the Norwegian and Danish mission \$7,000.

When the German work was reached Dr. Lemcke said he would ask that the appropriations be made the same as last year, except in the case of two Conferences, to each of which he wanted \$200 increase given. These were the Central German and the North Pacific German. The appropriations were thus made.

The Committee next considered the French work, and the appropriations to this work were made the same as last year, with the exception that on the recommendation of Bishop Warren the appropriation to the North West Indiana was discontinued.

For the Spanish work in New Mexico the committee of the Board recommended \$11,000 for the work and \$2,000 for the schools. Bishop Hurst spoke of the excellent work done by Dr. Harwood of this mission, and he advocated an advance, as did Bishop McCabe, Dr. Leonard and Mr. Scott. Mr. Speare thought the number of Spanish-speaking people was decreasing there, and no advance should be given. \$11,200 was given for the work and \$2,000 for the schools.

To the St. John's River Conference \$600 were given for Spanish work. Dr. Thompson asked for \$300 for Spanish work in the Southern California Conference. He said there are from forty to fifty thousand Spanish-speaking people there, and many places are open to missionaries if we had the money to send them. The people are tired of Catholicism. The amount was appropriated. The same appropriations were given as last year to the Chinese work, without any discussion. The same may be said of the Japanese work, except that \$1,500 instead of \$1,000 were appropriated for this work in Honolulu.

For the Bohemian and Hungarian work Baltimore received \$900. East Ohio asked, through Dr. Stewart, for an increase of \$300, to enable them to employ a new man to take the place of one transferred to another Conference. There was considerable discussion of the work in Cleveland, and several members of the Committee spoke highly of the Sunday-school carried on there. It was objected by some that the work was not all distinctively in the Bohemian language, and the impression had been created that the appropriation had been partly used to sup-

port an English-speaking church of the East Ohio Conference. Dr. Stewart showed that it had cost fully \$2,000 more to carry on this work than had been received from the Committee last year. \$2,500, the same as last year, were appropriated. To the Pittsburgh Conference an advance of \$384 was made, to help pay the salary of a new worker recently transferred to this work. An effort was made to secure \$500 for Bohemian work in New York, which was supported by Drs. Payne, Buckley and Corkran and Bishop Hurst, and opposed by Mr. Dobbins and Mr. Cornell. The motion did not prevail.

For the Italian work in the various Conferences which have hitherto received appropriations for this, the same sums were appropriated as last year, with the exception that an increase of \$200 was made to the New England Conference, and, at the request of Bishop Foss, a decrease of \$500 to the Philadelphia Conference. Bishop McCabe also secured a conditional appropriation for the Louisiana Conference to pay off a debt on a church there.

For the Portuguese work the New England Conference received \$300, the same as last year, and an advance, from \$500 to \$900, was made in the appropriation to the New England Southern. Dr. Benton explained the needs of this mission, which is in New Bedford, and Bishop Hartzell said it had a direct relation to the work in the Madeira Islands, where he had recently planted a mission. Portuguese converted in this mission went back to their homes, and some of them lived at Madeira, and carried the Gospel with them.

The Hebrew mission in New York received no appropriation, as it was not evident to the Committee that the condition of things there justified the continuance of this work.

As there were no reports from the missions to the North American Indians the same amounts as last year were voted to all of them without statement or discussion.

Dr. Buckley presented the following resolution: —

WHEREAS, The General Conference has enacted that the General Missionary Committee shall determine what fields shall be occupied as foreign missions; and,

WHEREAS, The act of incorporation of the Missionary Society under which all its property and funds are held and administered provides that the managers shall be subordinate to any direction or regulations made or to be made by the General Conference; therefore,

Resolved, That we deprecate the appointment by any of the general superintendents or missionary bishops of missionaries to any foreign territory not regularly established as a foreign mission by the General Committee, or in the United States and Territories outside of Annual Conferences.

He moved the adoption of this, and the motion was seconded by Bishop McCabe. Dr. Buckley then spoke at length on the resolution, alleging as his reasons for offering it that missions had been established, one at Honolulu several years ago among the Japanese, one more recently in Madeira, one a year or two ago in Alaska, and quite recently, according to the Minutes of one of the Annual Conferences held on the Pacific coast, one at Manila. He held that these things had been done by the Bishops, but that they were in express violation of the express law of the General Conference, which gives this Committee alone the power to establish new missions. In the case of Manila, if the world thinks our church has established a mission at that place, and it has not, that is a very great evil. All the papers are heralding it as though it were done. If this course may be carried out, then the president of the Mexico Conference may establish a mission in Cuba or Porto Rico without our consent. He thought this a mild resolution, and asked for its passage.

Bishop McCabe said he had gotten out of

[Continued on Page 1503.]

THE FAMILY

THANKSGIVING

EMMA A. LENTE.

The earth has yielded up once more
Of fruit and grain a lavish store;
And though the year is waning fast,
And all its pride of youth is past,
Yet it has still a psalm to say,
And one glad gift—Thanksgiving Day.

How fleet the year has sped along!
Such little space since the first song
Of spring saluted us; and then
Swift blossomed every slope and plain;
And every passing month has brought
Us bounties far beyond our thought.

We would forget the scathing storms,
We would forget our dire alarms;
For good and ill, and thorn and balm,
And pain and ease, and stress and calm,
Are in our lives full close entwined.
But now we put all ills behind,—

And strive the good alone to see,
And for all blessings grateful be.
Let bounteous hands the gifts bestow,
Let hearts with kindness overflow;
So shall the day be one glad day,
Whose fragrant memory shall stay.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

Thanksgiving

"All our times are in Thy hand,"
And we thank Thee for the whole;
All has waited Thy command;
For our joy, and for our dole,
Thine, O loving Lord, we bless
In a song of thankfulness!

—MARY CHANDLER JONES, in *Independent*.

Who can behold the miracle of God's bounty and God's enduring faithfulness without gratitude and wonder? Let us feel that each harvest has come as truly and directly from Him as did the manna which fell in the wilderness, and let us pause today to offer to Him our warmest thanksgiving. When young Luther was returning home one day through the rich harvest fields of Leipsic, he cried out in his enthusiasm: "How it stands, that yellow corn on its fine taper stem; its golden head bent all rich and waving there! The mute earth, at God's kind bidding, has produced it once again—man's bread." — *Rev. J. R. Campbell, D. D.*

Take short views. Do not attempt to climb the high wall till you get to it, or fight the battle till it opens, or shed tears over sorrows that may never come. Be careful lest you lose the joys that you have by the sinful fear that God may have trials awaiting you. He promises grace sufficient for today, but not one ounce of strength for tomorrow. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Jesus Christ is shining. Thanksgiving Day is a fitting time to inventory your mercies and blessings. Set all your family to the pitch of the one hundred and third Psalm, and hang on the wall over your Thanksgiving dinner these mottoes: "A merry heart is a good medicine," and "He that is of a cheerful heart hath a continual feast." — *Theodore L. Cuyler, D. D.*

A suggestion for your private Thanksgiving and mine: Don't let us forget to be grateful for the common mercies; not only for recovery from illness, but for unbroken health; for protection from accident; for that best of gifts, a place to work in and work to do; for the group

at the fireside; for the golden heads on the pillow; for the child's promotion at school; for the dear boy who has joined the church; for the girl whose bright face is turning to a home of her own; for the other who has found her vocation in teaching the Indian on the frontier, or the Hindu in the zenana. Let us be grateful not only for our Bibles, but for every good book, every helpful influence, every friendly face, every hour of prayer. Are we thankful enough for our good beds at night, and our quiet sleep, overwatched by the Eye to which the darkness and the light are both alike? And, O friends, let us leave none out! Are we thankful for our dear ones forever safe in the presence of the Lord Himself? They, too, have a part in our Te Deum Laudamus. — *Margaret E. Sangster.*

We miss the choicest flavor and best lesson of the day if the Thanksgiving time does not lead us to prize our homes and to seek their conformity to the truest ideals. Thanksgiving should influence all the days of the year. It is useless to attempt specific directions as to how the tone of family life may be improved. Every thoughtful father or mother or brother and sister will readily see little defects in their own temper or attitude toward others, which, if removed, would add immeasurably to the unity and happiness of the home. One who by an unkind remark, or by the lack of thoughtfulness and courtesy, would mar the enjoyment of a Thanksgiving Day would be guilty of an almost unpardonable offence. When we seek to make the temper and atmosphere of every-day household life, in consideration and unselfishness, that of the Thanksgiving festival, we have almost touched the best ideal. — *Watchman.*

There is never a Thanksgiving which is not a day of shadows in some homes. Death is abroad reaping his harvests. If he reaps, he must find victims somewhere. Now this home, now that one, must contribute a sheaf to his tireless sickle. Has he recently visited yours? And are you saying, How can we be thankful and sing songs of praise? With home so desolate, and hearts so sad, how can we make melody?

Dear bereaved ones, look up through your tears and trust the great Giver of all life. He has only taken your treasure to a safe retreat. He has only protected your loved ones from earth's rude blasts. He has only called your darlings a little in advance of yourselves. Were there no death for you, how dreadful, then, would death be for any! 'Tis only a little while ere we shall follow on. The present order is the best order. The living bury the dead, and we are in turn buried by other living. The passing of the generations is a gradual process. Our turn will come. Sorrow is helping to fit us for the change. As the charms are being removed, our hearts are becoming more reconciled to this our inevitable removal. Heaven brightens as earth grows dark. Loved ones on high attract us from loved things below. By and by our willing lips will take up the ecstatic song:—

"The earth recedes; it disappears;
Heaven opens on my sight, my ears
With sounds seraphic ring.
Lord, lend thy wings, I mount, I fly;
O grave, where is thy victory?
O death, where is thy sting?"

— *Michigan Christian Advocate.*

Christian disciple, have you never said within your soul, "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" Count your mercies. At this Thanksgiving season think, and then thank. Thank God for your home, a Christian home. Thank Him

for your parents, your children. Thank Him for the love that binds together brother and sister, lover and friend. Thank Him for the family, that blessed institution out of which grow all other good institutions. Thank Him if your family has not been invaded by death. Thank Him for the memory of the loved ones if any have been taken away. Thank Him for the goodness that made you a son, native or adopted, of this land most favored by His smiles. For blessings temporal and blessings spiritual, for blessings personal, family and national, for such multitudinous blessings that when you attempt to count them you find them more in number than the stars in the heavens or the sands upon the seashore—for them all thank Him who is the Giver of them all! Think, and as you think, thank! — *REV. G. B. F. HALLOCK, in Presbyterian.*

Harvest is come. The bins are full,
The barns are running o'er;
Both grains and fruits we've garnered in,
Till we've no space for more.

We've worked and toiled through heat and cold
To plant, to sow, to reap;
And now for all this bounteous store
Let us Thanksgiving keep.

PAUL ALLEN'S THANK-OFFERING

A Thanksgiving Story

HOPE DARING.

"A NOTE, if you please, sir, and the boy from Miss Griswold's says he is to wait for an answer."

Paul Allen was sitting alone over his dinner. He turned a little impatiently from his salad. Why had not Elizabeth remembered that this was his dinner hour?

The note was very brief:—

DEAR PAUL: Can you stop in a few minutes on your way down town in the morning? There is a matter about which I wish to consult you.
Cordially yours,
ELIZABETH GRISWOLD.

"The boy may tell Miss Griswold that I will come," and Mr. Allen laid down the letter, to again devote his attention to his dinner.

Paul Allen was a successful merchant. Late in life he had married. One year later his wife died, leaving a little daughter. Upon this child the father had lavished all the love of his strong nature. Mabel had just passed her tenth birthday when she contracted diphtheria and died after twenty-four hours' illness.

Eight years had passed since her death. The father lived on in the old home, alone save for his servants. He was a cold, hard man, apparently having no interests save his business.

Mr. Allen was not allowed to finish his dinner without another interruption. Tom had just brought in the dessert when the housekeeper entered the room.

"Ah! Mrs. Hinds," the master of the house said, holding the silver nutcracker suspended in his hand, "is there something you wished to speak to me about?"

"It's Thanksgiving, sir," and the good woman's florid face flashed still deeper. "I—I thought you might like something different for dinner, or there might be company, or"—she paused, evidently at a loss how to proceed.

Mr. Allen's thin, dark face grew stern.

"There is no difference in days to me. I have nothing to give thanks for."

"Oh, sir, you forget" — Mrs. Hinds began; but the sharp voice of her employer silenced her.

"You are mistaken. I do not forget. If I could, I might feel regarding these matters as other people do. You may go."

She left the room, pausing outside to wipe a tear from her cheek. "It's too bad," she murmured. "If dear Miss Mabel had lived it would have been different. Why, he ought to be thankful that he had her for ten long years and that he has her still — waiting for him in heaven."

In the meantime Paul Allen had pushed back his untasted dessert and risen from the table. "What fools people are!" he muttered savagely to himself. "As if all the decrees of President, governors, and mayors could make an intelligent person thankful for living in such a world as this. It's all a humbug."

Early the next morning Mr. Allen rang the bell at the modest cottage of Miss Elizabeth Griswold. His face softened as his gaze wandered over the tiny house, the windows filled with blossoming plants. Here, years before, he had wooed his young wife, who had been a sister of Miss Elizabeth.

The trim maid showed him to the parlor. Miss Elizabeth was an invalid, yet the face she lifted from among the pillows of the couch, although pale and pain worn, was aglow with the light of inward peace.

"It is very kind in you, Paul, to come," she said. "Sit down, and I will tell my story as briefly as possible, for I know your mornings are busy ones."

"Never too busy to attend to your wishes, Elizabeth," he replied, more kindly than was his wont. "I am always glad to serve you."

She smiled her thanks. "It is about a protégé of mine I wish to talk to you. Maude Thomas is a girl of eighteen, the daughter of a poor man, and the eldest of a large family. She has artistic talent in a rare degree. I am sure, Paul, I am not presumptuous when I call it genius. In disposition she is sweet, lovable, and generous. You know my limited means prevent my doing much myself, but I want some one to give this girl the training needed to enable her to care for herself."

A frown darkened Mr. Allen's face. "Surely, Elizabeth, you understand my views about promiscuous charity."

"We will not call this charity. Tomorrow is Thanksgiving. You remember Alice's custom of giving on that day a gift, usually to some organization, she called her thank-offering. I know you remember, Paul, for after her death you gave it yourself until Mabel was old enough to understand. Now I want you to give a thank-offering, in Mabel's name if you choose."

A strange look came to his face, but he replied sarcastically: "As I am not in the least thankful for anything I have, I must decline."

"Maude Thomas is in many ways, I think, much like our own dear girl would have been," and there was a note of tenderness in the invalid's sweet voice.

"For Mabel's sake, I wish you would be interested in her and" —

Here she was interrupted by the opening of the door and the entrance of a young girl. She was under medium height, with a well-rounded figure and a fair face. Her eyes were gray, large and clear, and her hair of a pale golden tint.

"I thought you were alone, Miss Elizabeth," she said, blushing prettily.

"Not alone, but always glad to see you, dear. Miss Maude Thomas, Mr. Allen."

Mr. Allen bowed frigidly, then turned to his hostess: "You will pardon me, Elizabeth, if I go at once. I am sorry that your favor was not something that I could grant."

He bowed himself out and hurried down the street. "Evidently Elizabeth does not know that her protégé's father is in my employ," he said to himself as he paused on the first corner to wait for a car. "If Charles Thomas' daughter is ever educated for an artist, some one outside of the family will have to provide the money, for he hasn't business ability to ever rise above a clerkship. What an idea for Elizabeth to entertain! Yet she was a beautiful girl."

Maude Thomas' sweet face came between him and his accounts many times that day. With it came another face — that of a merry child whose laughing eyes were as blue as gentian blossoms and whose chestnut hair curled around her brow.

How proud he had been of his little daughter's beauty! How confidently he had looked forward to giving her every advantage that money could command! Were his clerk's love and pride as strong as his own?

"Be good to everybody, papa." It was as if the words had sounded in his ear. They had been little Mabel's last words to him, gasped painfully and with fast failing strength. How had he heeded them? Did "everybody" mean Maude Thomas?

Here an interruption came in the form of a messenger boy. But Paul Allen's thoughts turned in the same direction many times that day. When he reached his home its loneliness seemed more appalling than ever. On entering the library from the cold, damp street, he pictured the joy of finding some one, as in the olden days, nestling on the white fur rug, waiting for him. Elizabeth had said that Maude Thomas was the oldest of a large family. The home coming of his clerk could never be a lonely one.

Mr. Allen did not sleep well that night. As he lay staring into the darkness a plan began to form itself in his mind — a plan at which, a few hours before, he would have smiled as visionary and impracticable. Now he considered it seriously. Why should he not? To be good to one person would be to commence what Mabel had so long ago asked him to do.

Seated at the breakfast table the next morning he looked critically around him. Yes, the old house needed some changes. Fresh paper, new carpets and curtains, the conservatory restocked, and the pictures rehung — all these should be attended to in the spring. Spring? Why,

there was no need of waiting. It could be done now, if there was any one to care.

It was not yet ten o'clock when he found himself standing before the home of his clerk. It was a humble house, and the neighborhood was not at all desirable. The door was opened by a bright-faced boy of twelve.

"Yes, papa is in," he said, in response to Mr. Allen's question. "Please walk in, and I will speak to him."

The invitation was accepted. A faded but serene-looking woman rose and hospitably placed a comfortable chair for the caller.

Paul Allen was a keen observer. He noted the darned carpet, the dingy furniture, the plain clothing of the three young children playing in the room, and even the shabby shoes of the mother. Money would mean much to this family. The next moment Charles Thomas came in at the door with Maude clinging to his arm.

Mr. Allen rose. "I called on a matter of business mentioned to me by Miss Elizabeth Griswold," he said, coldly. It irritated him to see how closely the daughter's hand clung to the rusty coat sleeve upon which it rested.

"Yes, Mr. Allen. Will you not be seated?" Mr. Thomas asked with kindly courtesy. "I think you have not met my wife and daughter," he went on proudly.

Mr. Allen bowed to the wife of his clerk. "I met your daughter yesterday at the home of Miss Griswold. It is about her I wish to speak."

Curbing his impatience, he led the Thomases to talk of Maude and their hopes for her future. His keen eyes saw how the color came and went in the girl's face, how passionate was her love for and her delight in the beautiful. Yes, all things were as he would have them.

"Miss Griswold is confident, Miss Maude, that you are a real artist," he said at last. "You must have the proper training. Thomas, you know well both my financial standing and my moral character. You may also know that the death of my only daughter, whose age would have been the same as that of yours, left me alone in the world. I am a lonely old man. I will adopt your daughter; she shall have the best instruction that money can procure, and ultimately she shall be my heir. All I ask is that she shall take a daughter's place in my heart and home."

For the space of a moment no sound save the laugh of the baby broke the silence. Charles Thomas' face flushed, and he proudly threw back his stooping shoulders. The mother turned a pale and terror-stricken face to her daughter, who smiled up reassuringly at her.

"I cannot give up my parents and home" — it was Maude who spoke. "I thank you, Mr. Allen, but it cannot be."

"Why?" he demanded. This opposition only strengthened his desire. "You shall study abroad, and I will settle a thousand a year upon your parents. Think what it will mean for you all."

Again there was a moment's silence. The clouds drifted away from the sun, and a flood of radiance flashed in at the

window, illumining the face of the young girl with a rare beauty. Paul Allen caught his breath. Her presence in his home would dispel the gloom there.

"Love cannot be bought," Maude said, slowly. She had looked into the eyes of her father and mother and understood that she was speaking for them both as well as for herself.

The proud merchant so far forgot his usual dignity as to plead with the Thomases. Arguments, promises to educate the remainder of the children—these were all in vain. At last the mother said:—

"You know what it is to part with a child, Mr. Allen. You cannot wonder that we refuse to let our darling go."

Slowly Paul Allen's anger had been rising to white heat. He turned a sneering face upon the gentle little woman.

"People in your position in life cannot afford to love. What if this costs you your situation, Thomas?"

The countenance of the clerk grew ashen. He well knew the distress of the unemployed. Before he could speak, however, Maude's voice rang out, clear and fearless:—

"You cannot frighten us, Mr. Allen. We will share trouble, if it comes, as we have always shared our joys and sorrows."

He turned to go. Then he remembered his desolate home. Could he give up this sweet new hope?

"Have you considered all you are giving up? Fame might be yours—the enduring fame which is the fruit of work well done and which blesses the world."

At these words a strange light looked from Maude's eyes. She had dreamed the rose-hued dreams of youth and hope. Ah! Paul Allen had played his best card.

A moment later she faced him proudly. "A fame won thus would not have the crown of God's approval. No, Mr. Allen, I will work and wait. Some day it may all come to me. If not, I will try to take whatever the hand of God sends me with reverent thankfulness."

Without another word he strode from the house and made his way home.

"O little Mabel!" he murmured under his breath; "you loved me for myself, and with you love has gone out of my life."

He stopped suddenly. "Be good to everybody." He had not tried to be good to everybody—nay, he had not even tried to be good to Maude. Overwhelmed by loneliness, he had made a desperate effort to be good to—himself.

It was evening, and the Thomases were seated at their dinner. Mr. Allen's visit had clouded the day for them, but now they resolutely attempted to put unpleasant thoughts from them.

"Yes, my dears, we have much to return thanks for," Mrs. Thomas said, her eyes wandering around the circle of bright faces. "We have the love of each other, and God is over all."

The door opened. Unannounced Paul Allen stood before them. His face was pale but triumphant. He had won the greatest of all victories—that over self.

"I have come to ask your forgiveness," he said, gently. "I see I was wrong. Love cannot be bought, but friendship can be won. I am very lonely in my home. May I share your Thanksgiving dinner?"

A place was prepared for him, and he was welcomed with kindly hospitality. He relished the simple dinner of turkey, vegetables, and fruit, and especially the great golden-hearted Indian pudding which carried him back in memory to the days of his boyhood.

That was three years ago. Paul Allen is not lonely now. His home is bright and cheery, and there are always young guests—needy artists, struggling musicians, and toiling students. The Thomases are among the merchant's best friends. Maude sailed for Rome last spring to continue her art studies. Next to her father, she loves this true friend who has been so much to her.

"It is my thank-offering," Mr. Allen says, when surprise is expressed at his munificence. "There is no one to leave my money to here. But I thank God there is some one waiting for me—some one whose last request I am trying to grant."

Thus is Paul Allen "good to everybody."

MY THANKSGIVING

For my past, Lord, I would whisper only thankful prayers to Thee.

Looking back upon the picture I have left behind, I see
Sunny spots for which to thank Thee;
though the landscape does not lack
Shadows with its brighter colors, yet I thank
Thee—looking back.

For these present days, how can I aught but
deep thanksgiving say?
For the fingers clasping those I slip within
them—for the way
Thou dost make Thine own face shining,
when the light seems to flee,
And dost clear the sky that stretches dark
and angry over me.

For my future, Lord, I thank Thee; what am
I that I should care
Though the shadows come, if, reading of a
city lying square,
I grow stronger for the journey, till the
entrance gates shall seem
Wide and open, as the prophet saw them
shining in his dream.

—BERTHA GERNEAUX WOODS, in N. Y. Observer.

THANKSGIVING FOR COMMON MERCIES

THEY should prompt us to Thanksgiving just because they are common. Food, nourishing and diversified; raiment, comfortable and appropriate, even if not always in the latest fashion; shelter, safe and comfortable; all the material necessities of life, not to mention its luxuries; pleasant companionships, tried and trusty friendships, opportunities for study, culture and recreation; business usefulness and success; spiritual advantages of many kinds—these, or most of them, are common to the large majority of men and women, young or old, especially in this land of ours. Is not this fact something for which to thank God?

When we receive great mercies, special tokens of the Divine goodness, gratitude is spontaneous, impulsive, outspoken. It is natural. The absence of it causes comment. Yet such favors, although they may suggest the Divine care and love more strikingly than our ordinary blessings, are no more real, are hardly more conspicuous, proofs

thereof. As we look back over childhood and youth it is not the memory of this or that occasional and special gift or other proof of regard which swells afresh within our hearts the tide of reverence and love for our parents. It is the recollection of their unvarying affection, their unfaltering care, their scrupulousness in ordering the little, common matters of everyday life for our highest benefit. So it ought to be when we study the dealings of our Heavenly Father with us. While we thank Him heartily for the exceptional favors which He has bestowed, let the ordinary blessings, which have come to seem so much matters of course, yet which are so vital to our welfare, be acknowledged with gratitude no less earnest and frank.

To appreciate them at their true value, reflect what our lives would become without them. Consider the difference between ourselves and others who do not possess them in the same degree, if at all. No unusually vivid imagination is required, nor any prolonged or severe mental effort. It is God's common mercies to us, after all, which constitute what we might call the atmosphere of our lives. Their presence increases our happiness indescribably. Let God be thanked for them, therefore, more devoutly than ever.—Congregationalist.

BOYS AND GIRLS

HOW THE LITTLE MALCOLMS MANAGED

"I WON'T cry," said Mollie Malcolm.

"Neither will I," said Willie.

The two children were in the kitchen, sitting on the steps, way back in the corner. They spoke with spirit and determination, but they did not look at each other's faces. Bounce, the little fox terrier, however, stared at the faces and was disturbed and miserable.

"All of papa's life," said Mollie, and the spirit and determination departed from her, "he will be sorry to remember that one Thanksgiving we didn't have a turkey; and it will just break mamma's heart."

"It's just awful," whispered Willie. "Papa said to mamma, 'We can't afford a turkey, and the children will be satisfied with a chicken,' and mamma, she said 'Yes,' but when papa was gone mamma cried, and I didn't let her know that I was under the bed."

"You and I would be satisfied with a chicken," declared the little girl, bravely. "Plenty of little children are satisfied with chicken. It's nice and it tastes like turkey. But chicken isn't good enough for mamma, and it isn't good enough for papa, and it isn't good enough for Thanksgiving Day in this house."

"What will mamma do if Mansie leaves?" asked the boy.

"She can't do the work," answered the little girl, promptly. "Mamma is delicate, and she's got such beautiful little white hands, and she never had on a kitchen apron. If Mansie is mean enough to leave, you and I will do the work, Willie."

"I reckon we will," said Willie, sighing. "Mollie," he asked next, "is papa loitering about the White House trying to see the President?"

"Papa is visiting a prominent man in New York now," said the little girl, bathing her eyes.

"Lots of people go crazy trying to see

the President and trying to get positions," said Willie, dejectedly.

"Our father is a smart man," said Mollie. "The President must know that he held a government position for fourteen years. It isn't the same as trying to get in the first time."

"He was the best clerk in the government," declared Willie. "Bounce, do you hear me? Papa was the best clerk in the government. I'm sure the President doesn't know about his being turned off."

"We're back in the rent and we owe Mansie ever so much money," said Molly, dismally. "Of course that's why we can't afford a turkey. Papa says if they don't give him another job, he'll throw off his coat and go to work on the Washington streets. That's the kind of a man he is. Willie, men like that get rich. Some day I know that papa will be rich, and he'll be saying all the time, 'I wish we'd had turkey that Thanksgiving.' Can't you and I manage, somehow, to get a turkey?"

"Thanksgiving is a week off," said the little boy, rising from the steps and stretching his small legs. "Let's go out and get some air and maybe we can think of something."

The Malcolms lived ten miles from the capital city in a picturesque little village perched on the hills above the river. A walk of fifteen minutes in one direction brought a person to the electric car line, while a walk of less than ten minutes in the other direction terminated at Simm's store. Mollie and Willie and Bounce came to a standstill directly in front of Simm's store.

A placard was nailed conspicuously to one of the porch pillars. Mr. Simm's own handwriting gave forth the pleasing intelligence, "Rags bought here."

Mollie Malcolm read aloud, "Rags bought here," and the little boy clapped his hands and the little dog barked.

"We have lots of rags up home," said the little boy.

They went into the store to inquire about the matter. The store counter was so high that their eyes barely showed above it, and then William Malcolm was standing on tiptoe.

"Well," inquired Mr. Simm, "what can I do for you folks today?"

"What do you pay for rags, Mr. Simm?" asked Mollie.

"Three cents a pound for cotton," answered the storekeeper, "and a cent and a half for woolen."

"Does it take many rags to make a pound, Mr. Simm?" asked Willie.

"More, perhaps, than you'd think," said Mr. Simm. He looked kindly at the two pairs of eyes. "Say," he inquired, "can you fellers sew?"

The little Malcolms blushed. Mollie blushed because Mr. Simm called her a "feller," and Willie blushed because Mr. Simm wanted to know if he could sew.

"You see," explained the storekeeper, "if you sew your rags together into carpet rags, you get a better price for 'em. There's a fad jest now for the old-time home-made carpet, and I'm giving nine cents a pound for carpet rags."

"How do you make carpet rags, Mr. Simm?" asked Willie, eagerly.

"I'll show you," said Mr. Simm. He

thereupon conducted Mollie and Willie up to the store loft and explained to them exactly how carpet rags were cut and sewed. He certainly was a good man.

"You get your mamma's rags into shape and fetch 'em along and you can exchange 'em for anything in Simm's store," called Mr. Simm, cheerfully, as the children were going out the door. But the words caused the two bright little faces to cloud over. Mollie and Willie Malcolm did not want anything in Simm's store.

"It's like eggs," said Willie, despondently; "and he was so nice, and I thought we'd get the money for the turkey."

"It's the rule to take things out at Simm's store," said Mollie, sadly.

It was in the middle of a hill that Bounce barked saucily at old Mrs. Jacobs' great flock of turkeys. Old Mrs. Jacobs lived in a little house near the top of the hill.

"Mrs. Jacobs does her dealing at Simm's store," said Mollie, a sudden idea striking her. "Willie, let's ask her to take out the carpet rags and to let us have a turkey."

"Let's!" cried Willie, jumping blithely up and down in the road.

Old Mrs. Jacobs laughed heartily at the children's request, and agreed to it, saying, "'It's six of one and half a dozen of the other.' I do my dealin' at Simm's store."

"I will ask mamma to give us the rags," said Willie, "and we'd better tell Mansie so's she'll be sure to stay till after Thanksgiving."

Mrs. Malcolm was reading when her small son asked her for the rags. She nodded, said, "Yes, dear," and went on reading.

"I don't believe mamma really knows she gave us the rags," Willie explained to Mollie. "Won't she be surprised?"

"Well, so long as you two are going to buy a turkey I reckon I'll stay to cook Thanksgiving dinner," said Mansie. "Do you want me to help sew carpet rags?"

"If you sew them tight, like Mr. Simm said," answered Willie.

"Listen to the boy!" cried Mansie, with a burst of laughter. "Laws! I've been sewing carpet rags all my life."

With the assistance of Mansie the tangle of rags was transformed into fifteen brilliant one-pound balls.

"I hope your pa gets back from New York in time for Thanksgivin'," said the cook, "for he loves a turkey sure."

On the eve of Thanksgiving Mrs. Malcolm ordered a chicken. On the same day the children hauled the brilliant balls down the road in their little wagon. They stopped at old Mrs. Jacobs' to see about the turkey.

The turkey was dressed and ready for them. It weighed ten pounds. The price was twelve cents a pound. Old Mrs. Jacobs gave them a memorandum containing the following items:—

1 lb. coffee.....	15 cents
1 lb. tea.....	30 "
1 ball lye.....	10 "
2 boxes blue.....	5 "
10 lbs. sugar.....	60 "

"You fetch me them things, little folks," said the old lady, "and I'll load the turkey onto yer wagon." She closed

the door and said to herself, smiling in the hall, "I declare if even the dog ain't lookin' happy."

Mr. Simm seemed to know that the memorandum came from old Mrs. Jacobs. He said to the men in the store, "Look well at these two fellers, for I tell you they're great business people." And he patted them on the head and gave them each a ball of pop-corn when they agreed in a whispered conversation to spend "the rest of the rag money" in buying an apron for Mansie.

"Children are queer little things," said Mrs. Malcolm on the morning of Thanksgiving. "They didn't mind at all when I told them about the chicken. Their father said they would be satisfied, but I must say I'm surprised. A chicken would not have satisfied me at Mollie's age. I would have crept behind my mother and cried my eyes out."

Indeed, Mollie's mother was nearly in tears as she spoke. But Mollie and Willie were romping up and down the porch screaming happily:—

"Hurrah for the fun, is the chicken done? It is Thanksgiving Day."

Then Willie ran into the house with the news, "Papa is coming from the cars. Mollie and I knew he would be home for Thanksgiving."

Mr. Malcolm came into the room and took the members of his family into his arms, all three of them together, and cried out in a glad voice: "Well, I'm back in the government's employ with an advance of salary."

"O John!" gasped Mrs. Malcolm, laughing and crying at once. "Dear heart," she added, "why didn't you telegraph? It's Thanksgiving, and we haven't any dinner."

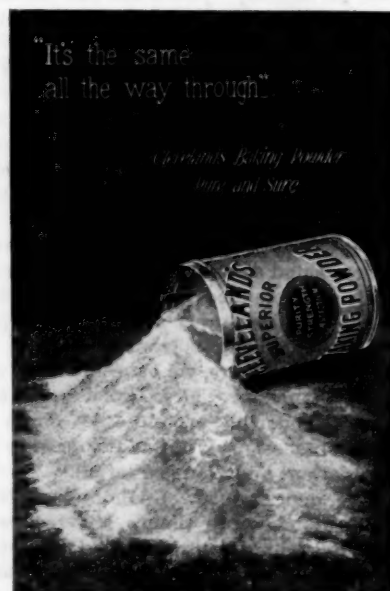
Then Willie Malcolm said in a mysterious whisper, "Mamma, maybe the chicken has grown."

The little chicken was on the table, the bell had rung, and Mr. and Mrs. Malcolm were in the dining-room when in from the kitchen came the smiling Mansie carrying aloft old Mrs. Jacobs' turkey. The boy and the girl and the dog jumped and skipped about the maid.

"O John, it's a turkey!" cried Mrs. Malcolm, her eyes shining.

"Where did it come from?" asked Mr. Malcolm.

Mansie put the dish upon the table. The gift of the apron was still warming her heart. Her face was expressive of love and admiration as she said, "You just ask the children how they managed."—LOUISE R. BAKER, in *Sunday School Advocate*.



OUR BOOK TABLE

The Life of Our Lord in Art. With Some Account of the Artistic Treatment of the Life of St. John the Baptist. By Estelle M. Hurl. Houghton, Mifflin & Company: Boston and New York. Price, \$3.

The author of this book edited Mrs. Jameson's "Sacred and Legendary Art," and the present volume is the natural outgrowth of that editorial labor, for Mrs. Jameson was called home before completing her great undertaking. We have here, then, that completion — a brief descriptive history of what has been done by art to illustrate the incidents in the life of Christ. The life is taken up in careful chronological order, and 104 illustrations are given, of which sixteen are full-page plates presenting the main facts in the history. All the old masters are represented, and many painters of modern schools. Each important point is touched, from the Annunciation to the Ascension. It is interesting to note the ideas of the different artists. They interpreted in many cases with a good deal of latitude, and did not regard verisimilitude nearly as much as they did picturesque effect. The bas-reliefs from the early Christian sarcophagi are particularly quaint. The author proves a very competent guide for this picture gallery, and conducts the reader through its riches with full mastery of all details. It is an excellent way of reviewing the great story.

From Sunset Ridge. Poems Old and New. By Julia Ward Howe. Houghton, Mifflin & Co.: Boston & New York. Price, \$1.50.

Here are a hundred poems, of various degrees of excellence, of course, reaching in point of time from the famous "Battle Hymn of the Republic," composed in 1861, to "The Centennial of William Cullen Bryant's Birth" in 1894. It may very safely be said that nothing else in the book will live so long as that first venture — "Mine eyes have seen the glory of the coming of the Lord." But there are other verses of high value. "Balaklava" is one of the best. "A Thought for Washing Day" and the lines on "That Hand Organ Man" illustrate a wholly different style. There is great variety in the volume. Some pages are grave, some are gay. There is much of religion, something of nature, something of love. "A Lyrical Romance," in eleven numbers and fifteen pages, is the longest effort, and one of the most successful. The author's words

"To the Critic" are so deferential and suitable as to disarm criticism: —

"Of all my verses say that one is good,
So shalt thou give more praise than Hope might claim;
And from my poet-grave, to vex thy soul,
No ghost shall rise whose deeds demand a name.

"Exalt, then, to the greatness of the throne
One only of these beggarlings of mine;
I with the rest will dwell in modest bounds;
The chosen one shall glorify the line."

This humble wish can certainly be granted. The "Battle Hymn" has been exalted by such multitudes "to the greatness of the throne" that Mrs. Howe's name will go down in its company to many generations, and she can afford to smile cheerfully if the rest have inferior praise.

Immortal Songs of Camp and Field. The Story of their Inspiration, together with Striking Anecdotes connected with their history. By Rev. Louis Albert Banks, D. D. The Burrows Brothers Company: Cleveland. Price, \$3.

Dr. Banks renders here to twenty-five immortal songs the same service which he has already rendered to twenty-five immortal hymns. And the publishers, in this case as in the other, have given a truly luxuriant setting to the narrative, with hand-made paper, wide margins, and fifty full-page illustrations, including portraits and reproductions of historical scenes. All the songs treated are American — "The Star Spangled Banner," "The Battle Cry of Freedom," "Hail Columbia," "The Blue and the Gray," "Dixie," etc. — except five, namely, "Roll, Britannia," "The Watch on the Rhine," "The Marseillaise," "The Blue Bells of Scotland," and "The Recessional." Some of the incidents related are very thrilling, and much interesting information is given. Robert Treat Paine, author of "Ye Sons of Columbia," in 1798, received from its sale a profit of more than \$750. What is still more remarkable, he received \$1,500 from the sale of a poem styled "The Invention of Letters" which he delivered when taking his degree at Cambridge, and \$1,200 from the sales of another poem — "The Ruling Passion." "Dixie," it seems, was written by a man, Dan Emmett, born in Mt. Vernon, Ohio, in 1815, and still living there. It was written in New York, for Bryant's Theatre, in 1859, and brought the author only \$500 — the sum for which he sold the copyright. The best words which have ever been set to the tune, "Southrons, hear your country call you," were written by Gen. Albert Pike, a native of Boston. The South suffered greatly in the war because of its lack of song writers. It had no songs with inspiration in them, nothing to set over against "John Brown's Body," "Tramp, Tramp, Tramp," "Rally Round the Flag, Boys," "We're Coming, Father Abraham," etc. And most of what it had were written by Northern men. Henry Clay Work, who wrote "Marching Through Georgia," "Kingdom Coming," "The Song of a Thousand Years," and many others, was born in Middletown, Conn., in 1832, and gained a considerable fortune through these efforts. Geo. F. Root, author of "Just Before the Battle, Mother," "The Battle Cry of Freedom," and "Tramp, Tramp, Tramp," was born in Sheffield, Mass., in 1820. Of "The Old Folks at Home," by Stephen Collins Foster, of Pennsylvania, 400,000 copies were sold in the first few years after it was written. A single publisher paid him more than \$20,000 royalties on his music. He ruined his life through drink and died in abject poverty. This volume, with its handsome covers, will make a very appropriate gift-book, and deserves a wide sale.

Dawn on the Hills of Tang; or, Missions in China. By Harlan P. Beach. Student Volunteer Movement for Foreign Missions: New York.

This is one of a series of text-books prepared for Mission Study classes in educa-

tional institutions, young people's societies, and other organizations. The fact that more than 10,000 copies were sold to study classes last year, shows the extent of the demand and the wisdom with which it has been met. Mr. Beach, being himself formerly a missionary in China, writes about that country with a fullness and exactness of knowledge that no mere traveler or outside investigator could gain. His volume is an admirable summary of condensed information brought down closely to the present time. It describes the "World of the Chinese," exhibits "China's Inheritance from the Past," portrays "The Real Chinaman," sets forth the "Religions of the Chinese," narrates "The Protestant Occupation of China," shows "The Missionaries at Work," and tells inspiringly of "The Dawn," which it believes is breaking on this long-benighted land. Its very complete table of statistics for Protestant Missions in China, 1898, gives 526 ordained missionaries, 518 laymen, 674 missionaries' wives, 724 unmarried women, or a total of 2,468 foreign workers, of whom 192 are physicians. The native laborers of both sexes number 5,071, the communicants 80,682, the total scholars 34,331. These are probably the latest and most reliable figures of this great and promising work. It is noteworthy that the communicants of the Methodist Episcopal Church are two and a half times as many as those of any other society, being 20,326, or one-fourth of the whole. The Presbyterian Board has 8,317, the China Inland Mission 7,147, the London Missionary Society 7,097. All others are much less. Statistics are given of 23 American societies, 17 British, 10 Continental, and 3 International, or 53 in all, now working in China.

The Holman Comparative Self-Pronouncing Sunday-school Teachers' Bible. Containing in Combined Text the Authorized and Revised Versions of the Old and New Testaments. Linear Parallel Edition. A. J. Holman & Co.: Philadelphia. Price, from \$6 to \$10, according to binding.

The specialty of this sumptuous copy of the Scriptures, in large, clear type and elegant binding, is the placing of the two versions in one text. Where both versions agree large type is used, but in case of any disagreement, however small, the line is broken and a double line of smaller type is given, the authorized rendering above and the revised below. In this way every minutest variation is noticed, being brought directly under the eye, and the comparison is

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rendered extremely convenient. There is an unusually comprehensive and serviceable concordance covering 256 triple-columned pages, and a set of elegant maps. It is a good idea well carried out. We welcome everything which tends to bring into more constant availability the extremely valuable labors of the revisers. Those who are not yet prepared to accept *in toto* their conclusions and use exclusively their volume, will find a handy compromise in this edition. And the more they study the matter, especially if they refer pretty frequently to the original, the more they will be impressed, we think, with the superiority of the new renderings in the vast majority of cases.

Magazines

—The November *Bookman* surpasses any previous number in the range and variety of its contents, treating in a bright and popular way timely topics in the literary and artistic world. The pages devoted to "Chronicle and Comment" are finely illustrated with portraits, and there are papers upon "A Century of American Illustration," "The First Books of Some American Authors," "The Dawn of the Russian Novel," "A Political Judge of the Seventeenth Century," "Stéphane Mallarmé," with the usual Book Reviews, Novel Notes, Literary Gospel, etc. A distinguished man of letters said recently that the *Bookman* is "the most 'alive' literary magazine of the English-speaking world." (Dodd, Mead & Company: 5th Ave. and 21st St., New York.)

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Fourth Quarter Lesson X

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2 KINGS 22: 8-20.

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THE BOOK OF THE LAW FOUND

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12, 13. The king commanded Hilkiah, etc.—The high priest was put at the head of a committee of officials to enquire of a prophet what was the will of the Lord in this great emergency. Enquire of the Lord for me.—Says Jamieson: "To 'enquire of the Lord' through the appointed methods, by Urim and Thummim, or from the prophets, was a phraseology as common among the Jews as to consult a physician or lawyer is among us. Innumerable instances occur in the Old Testament. The agitated feelings of the king prompted him to ask immediate counsel how to avert those curses under which his kingdom lay." Great is the wrath of the Lord that is kindled against us.—No signs of that wrath were apparent, and for several years Josiah had been carrying on a radical work of reformation; yet the conviction was deep in the king's mind, that the guilt of the nation had reached such

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a pitch as to expose it to just and severe punishment.

14. Went unto Huldah the prophetess. — She has probably gained reputation for her prophetic powers. It is surmised that Zephaniah was too young at this time to be consulted, and that Jeremiah was absent from his home in Anathoth. Dwelt in the college — "rather, as in R. V., in the second quarter," i. e., the new or outer city, that which had been enclosed by the wall of Manasseh to the north of the old city (2 Chron. 33: 14) (Cook).

We find from this — and we have many facts in all ages to corroborate it — that a prophet, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God; and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them (Clarke).

15-17. I will bring evil. — The substance of her reply was that the corruption was too deeply seated to be eradicated even by the zeal of a Josiah. "Too late," says Stanley, "is written on the pages which describe this momentary revival." In thirty-six years the threat was accomplished upon the nation.

The nation had gone so far in sin, was so thoroughly imbued with idolatry, that nothing could persuade them, as a whole, to repent and be saved. Nothing but the actual infliction of the threatened punishment would cleanse them from idolatry. The reformation of Josiah was of great value. It saved a remnant, a portion of the people, as the hope of the future; but for the mass of the people it was the wind ruffling the surface of the waters, but not changing its deeper flow (Peloubet).

18-20. To the king of Judah. — The message contained comfort for the king personally. His tender-heartedness, and the profound sorrow and concern which he had shown when the Book of the Law was read to him, had been divinely marked, and would be rewarded. Gathered into thy grave in peace. — Josiah was mortally wounded in a battle with Pharaoh-nechoh at Megiddo, and brought back to Jerusalem, where he died. The cause of his death was violence; but in so far as the Divine wrath against the nation was concerned, Josiah was spared from sharing it. In that respect, at least, his end was peace. It should be noted, also, that after this prophecy the king labored more zealously than ever to save his people. "If the nation must perish," says Rawlinson, "yet at any rate individuals might escape the curse; and he would do his best to enlarge the number of such escapes."

IV Illustrative

1. John Ruskin, in his autobiography, tells of the foundation on which the character of this remarkable man was reared: "After our chapters (from two to three a day, according to their length), the first thing after breakfast (and no interruptions from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visiting or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed from the first to the last, I had to learn the old body of the fine old Scotch paraphrases, which are good, melodious and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound." "Though I have picked up the elements of a little further knowledge — in mathematics, meteorology, and the like, in after life — and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education" (Peloubet).

2. Tischendorf thus describes his feelings on his final discovery of the Sinaitic Codex

in January, 1859, in the cloister of St. Catherine on Mount Sinai. While partaking of some refreshment with the custodian of the cloister, in one of the cells, the latter "went to a corner of the room, took up a package wrapped in red cloth, and laid it on the table before me. I opened the cloth, and saw to my utter astonishment the Sinai Bible. In the most joyous excitement I begged permis-

sion to carry the cloth with all its contents to my room. There first I gave myself up to the full impression of this occurrence. No description can be given of such an hour, of such an experience. I knew that I held in my hand the costliest jewel that could be discovered for Biblical investigation; and one that surpassed in age and value all similar manuscripts in the world."

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The General Missionary Committee

[Continued from Page 1494.]

the book of resolutions and into the book of the Acts of the Apostles. He believed the United States would hold the Philippine Islands forever. He thought he had authority for what he had done when he and Bishop Hurst had sent a man from the Swedish Conference to establish a mission in St. Petersburg. This had been a great success. He thought it was not wise to tie up the Bishops by any such rule. He had sent this man to Manila and paid for it with his own money, and he had a right to do so.

Bishop Merrill said that no fault was found with what Bishop McCabe might do with his own money, or do as McCabe, but that it was not in harmony with the law of the church for him to do that officially and as Bishop McCabe.

Bishop Walden said that such action on the part of any one embarrassed the Committee.

Bishop Hurst said that most of our missions had been started in this irregular way. He himself had established a mission at Singapore, where we had none, and it was fifteen hundred miles from any mission point. But it had proved a success. It was not contrary to law to do this, it was simply making a new appointment in that field.

Bishop Hartzell also explained his establishment of a mission in Madeira. The mission was needed, and without thinking particularly whether he had the authority or not, he had done so. The Madeira Islands, on the coast of Africa, seemed to be a part of his territory and he so considered it, and would ask the next General Conference to include it.

Bishop Warren created some amusement by taking his seat with Bishops McCabe and Hartzell and pleading guilty to establishing a mission on an island south of South America.

Dr. Buckley said it was not agreeable to him to present this resolution, but he thought it ought to be done. It was not intended as a rebuke, and it was entirely impersonal. He did not believe any of the other missions had been thus irregularly established, as Bishop Hurst said, and he instanced a number that had not. He had read this resolution to a dozen of the members of the Committee, and they had approved of it.

Bishop Foss said that he had approved the resolution, and would have voted for it if it had been offered without the explanations that had been made, but that he could not do so now. He wanted Dr. Buckley to withdraw it, and the Doctor said he would if Bishop Foss would say that the action taken did not in any sense establish a mission at Manila. The Bishop said he certainly would say that he did not think any Bishop of the church could establish a mission, and this Committee was not under the slightest obligation to support it.

Dr. Leonard thought it ought to be referred to the General Conference.

Dr. Buckley asked if there was any one on the Committee who would maintain that a Bishop had the right to establish a mission or to station a man as a missionary in a foreign country before the mission was established by this Committee. As no one maintained this position, he withdrew his resolution.

The committee appointed on the division of the work of the Society into Home and Foreign, reported progress, and asked to be continued to make its report next year.

A resolution was offered referring the matter of missions in Porto Rico to the Board. Dr. Buckley thought that this responsibility ought not to be put on the Board. There would be difference of opinion in the Board, and it would be impossible to arrive

at a satisfactory result. Action on this was deferred.

On a call for the amounts appropriated, it was stated that to foreign work some \$33,502 in excess of the amount at disposal for this work had been appropriated, and that for the home work there was a balance of \$588 unappropriated. After considerable debate, this amount from the home appropriations, together with \$5,000 from the Contingent Fund and the same amount from the Incidental Fund, \$6,400 derived from the sale of property in Bulgaria, \$500 unexpended balance of the grant last year to the Italian mission in Philadelphia, were all added to the amount to be appropriated to the foreign field. Then a motion was adopted, offered by Dr. Buckley, that there be a scaling down of such per cent. as is necessary, on both the home and the foreign appropriations, to equal the demands. The matter of the percentage was referred to the office at New York to be determined, and on motion of Bishop Foss the several amounts thus determined were made the official appropriations of the Committee.

Bishop Warren moved a contingent appro-

priation of \$5,000 to establish work in Porto Rico, which was adopted. A message of greeting from the Committee to the missionaries throughout the whole field, proposed by Dr. Palmer, was ordered to be sent. A report of the Committee on the death of Luke Hitchcock was adopted. Resolutions of thanks were also adopted — to the trustees of the church, to the hosts of the Committee, to the press, and to the secretaries at New York (for their work in securing the payment of the debt). The committee on the Roll of Honor and the Apportionments to the charges reported that the whole matter be referred to the Board at New York with power to act. Dr. Goucher made a speech showing that the present plan worked well and was generally acceptable.

The journal was read, and the Committee adjourned at 3.30 o'clock.

The meetings of the Missionary Committee this year were characterized by an unusual spiritual presence and power and by addresses which were particularly informational and thrilling. Upon the hearts of many hearers some mission fields were laid anew with a constraint and urgency that will never be forgotten.

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TWENTIETH CENTURY THANK-OFFERING

TO THE MEMBERS AND FRIENDS OF THE METHODIST EPISCOPAL CHURCH:—

We are standing at the threshold of a new century. The century now closing has been one of continental conquests. The one about to open is to be one of sublime achievements. In a divinely fitting manner the church should close and crown the second millennium of Christ's militant work in the redemption of a lost world.

The astounding grace and mercies of our God have characterized our entire history. He has made us in many lands to be a people who were no people, and has given to us ability to accumulate church property amounting at the present time to nearly \$116,000,000, and property for educational purposes to the amount of over \$28,000,000. All this treasure has been sacredly devoted to the uplifting and blessing of our fellow-men. He who alone giveth power to get wealth hath given to the individual members of our church an annual income estimated at \$500,000,000, and grace to give with willing mind and glad heart to the service of His children the sum of \$23,000,000 every year. He is now opening in all the earth wide doors of opportunity, and is graciously making us workers together with Him in His largest plans. We, therefore, the Bishops of the Methodist Episcopal Church, earnestly invite you, beloved members and friends, in recognition of this great goodness in the past and of these vast possibilities in the future, to signalize the close of this century and the opening of the next by consecrating yourselves anew, body, soul, and substance, to the loving service of Him who loved us and gave Himself for us. "To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To Him let our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom."

As an appropriate expression and monument of this consecration we earnestly urge you to lay upon God's altar a suitable Twentieth Century Thank-offering. Because no sufficiently early action by the General Conference is possible, we suggest and urge:—

1. That over and above all ordinary contributions for the maintenance and spread of the kingdom of Christ, which certainly ought not to be diminished, a sum of \$20,000,000 be subscribed and paid within the period of three years, beginning with Jan. 1, 1899, for the purposes hereafter named.

2. Of this sum we recommend that \$10,000,000 should be given for the benefit of our universities, theological seminaries, colleges, and other schools; and \$10,000,000 for our hospitals, orphanages, homes for the aged, and other charitable institutions of the church, and for the payment of debts on our various church properties.

3. That each contributor shall be at liberty to designate to which of the above-named objects his contribution shall be applied.

4. That all gifts undesignated by their contributors shall be paid to the publishing agents of the Methodist Book Concern, to be held in trust, to be appropriated for the aid of the educational institutions of the church, said appropriation and distribution to be made by the General Conference of 1900.

5. That in order to secure the largest possible results from this movement, we respectfully and urgently request the boards of trustees of our educational institutions, the boards of directors of our charitable institutions, and the officers of all our local churches, to immediately set on foot and prosecute such organized action for the ends set forth in Section 2 as they may judge best.

6. That all payments of the Twentieth Century Thank-offering made to the treasurers of churches, schools, and the like, as above indicated, shall be promptly reported to the New York or the Western Book Concern for publication.

For the carrying forward and accomplishment of the foregoing plans, the following named persons are hereby invited to act as a General Executive Commission: E. G. Andrews, H. W. Warren, C. D. Foss, J. F. Hurst, W. X. Ninde, W. F. Mallalieu, C. H. Fowler, Charles H. Payne, W. F. Warren, B. P. Raymond, J. R. Day, J. W. Bashford, H. A. Gobin, J. F. Goucher, W. F. McDowell, John E. Andrus, Oliver H. Durrell, S. W. Bowne, J. M. Cornell, M. G. Emory, James Hooper, James N. Gamble, G. J. Ferry, John G. Holmes, D. S.

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Here lies the great strain upon the nervous system of women. Here is the cause why so many women complain of being weak, nervous, tired and exhausted. They have little or no rest; their life is one continual round of work, duties here, duties there, duties without number. What wonder that such women go to bed at night fatigued, and wake tired and unrefreshed in the morning! What wonder that they become worn out, so to speak, in nerve and vital power! What wonder that they have great weakness, exhaustion, pains in the back and limbs, together with distressing female complaints which are always causing loss of vital strength and vigor. They are tired out and discouraged.

What women need is that great strengthener and invigorator of womankind, Dr. Greene's Nervura blood and nerve remedy—that remedy which rebuilds health and strength, purifies and enriches the blood, gives strength and vigor to the nerves, and the strong vitality and energy to the system which will enable women to do their work and yet keep strong and well.

Mrs. M. D. Perkins, of 100 G St., South Boston, Mass., says:—

"I was completely run down and could not eat, for the sight of food made me sick. I did not sleep at night and was as tired in the morning as when I retired at night. My head and back ached all the time. I was completely exhausted if I tried to do my housework, and could not walk without being dizzy. I was excessively nervous and very weak."

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The persons above named shall be known as the Twentieth Century Thank-offering Commission. This Commission shall have power to fill vacancies, and is hereby invited to hold its first meeting in the Mission Rooms, 150 Fifth Ave., New York, on Thursday, Jan. 5, 1899.

By order and in behalf of the Bishops,

EDWARD G. ANDREWS, Sec.

Springfield, Mass., Nov. 1.

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Bingham and Moscow.—Moscow has not heretofore appeared in our notes. Pastor Davis is reaching out into "the region beyond." He reports eight very recent conversions, 2 baptisms, and 4 received into full connection.

Strong.—Fifteen members have recently been received into full connection. These are persons who will be helped by the church, and by whom the church will be helped. The Sunday-school has an average attendance of 75. The benevolences are faithfully attended to. Pastor Kewley and wife are held in very high esteem, and all the indications point to a successful year. The camp-meeting is regarded as a fine success in every respect.

Eustis and Kingfield.—Rev. C. W. Dane has just closed his labors in Eustis for the present, and will confine his work to Kingfield. He reports two conversions. **Salem and Freeman** are also under his jurisdiction. Freeman is part of Strong charge, but the arrangement is an amicable one between the pastors. There have been 10 recent conversions here. Mr. Dane has done more old-fashioned itinerating than other pastor on the district—having made nearly seven hundred calls, mostly on foot. He commenced work early in May and has received in money about \$120. At Eustis, on the evening of Oct. 22, occurred one of the pleasantest social events that has ever taken place in the "Dead River Region." Royal W. Blanchard and Miss Ella J. Morrison were married by the presiding elder in the presence

of sixty or more of their friends. Refreshments were served.

Farmington.—Within the past few months several very fine residences have been erected on either side of the street near our church. The street is very beautiful, and is constantly improving. The fine Normal School building, and two other new church edifices near by, make the location of our church one of the finest. Slight repairs have been made in the audience-room; money is being raised for a piano. During the last quarter 3 have been received by letter and 3 on probation. Six new subscribers for Zion's HERALD have been received. (The list has been doubled during the present pastorate.) The parish has been divided into seven districts, and two women have been appointed to each district as visitors. The church has a fund of \$2,266, the interest of which is used for current expenses. Already pastor and people are anticipating and planning for the session of the Conference. The pastor's baby is a year old, and it would be difficult to find a more promising child.

Kent's Hill.—Pastor Lapham's recent report was encouraging both on spiritual and financial lines. Several students have recently been converted; an excellent religious interest prevails in the school. Dr. Chase's ability and excellences and work were never so fully appreciated by the faculty, students and community as now. Prof. Trefethen is acting president, and is showing himself splendidly equal to the occasion. The work of the lamented president is being divided up among the members of the faculty and all are doing heroic work. This, so far as we know, is the banner charge of the district in the matter of paying the missionary debt, \$50 having been contributed. The same amount has been spent on repairs on parsonage and stable, and all has been provided for by the Ladies' Circle. The pastor's son is studying medicine in Boston University, and Annie, who was graduated with special honors from the college department at Kent's Hill last June, is teaching in Enfield, Mass. Rev. C. W. Blackman, one of our worthy veterans, is in poor health.

A. S. L.

Portland District

Pleasantdale.—If the preachers and people of Portland District knew the sacrifices that Rev. J. H. Roberts and his people are making to finish their church before cold weather settles down, the Church Aid collections would be large and forwarded promptly. It is safe to say that no pastor in the Conference works so many hours in the day or is carrying such heavy burdens. Let us all lift with him!

Eliot.—This charge conducts its business affairs well. Pastor and presiding elder are paid up to date. Much-needed improvements have been made upon church and parsonage. Two weeks of extra meetings resulted in a spiritual quickening of the church, and the pastor is expecting a general awakening of the community and a sweeping revival. The two Junior Leagues are prosperous.

South Eliot and Kittery.—The church at Kittery—or Spruce Creek, as it is generally called—is being thoroughly repaired. Rev. E. W. Kenison expects a revival to follow the temporal improvements. The readiness of the people to subscribe for the repairs indicates an interest in the church work.

Chestnut St., Portland.—On Sunday, Nov. 13, \$3,000 were raised to pay floating debts and to make some needed improvements. The Sunday-school met for the first time at the close of the morning service instead of in the afternoon. Five hundred were present, indicating that the change is a popular one. Revival meetings were conducted for one week by the Epworth League. These services were so successful that the pastor continued them another week. There were three clear conversions on Sabbath evening.

Pine St., Portland.—Rev. E. S. J. McAllister, a student of Boston University, has been appointed as pastor. The people feel that they have found the right man and are ready to co-operate with him in securing a gracious revival at once. The church is in an excellent condition spiritually.

Ogunquit.—Rev. Louis Blanchet, of the Michigan Conference, has been appointed pastor of this church, which has had no regular preaching for over a year. He reports the people encouraged, and that the church will be repaired at once. He is obliged to come to the seacoast on account of his wife's health. He is a successful evangelist and will probably be able to help

other pastors on the Portland District in special services.

W. F. M. S.—The auxiliaries of the southern portion of Portland District held an all-day meeting in Eliot. Reports, singing and prayer filled the morning. A bountiful dinner was provided by the church. A very interesting report of the St. Albans meeting was read by Mrs. F. C. Potter. A fine paper, "Every Christian a Missionary," was read by Mrs. Hodgdon, of Berwick. Miss Clara Cushman delighted the audience with one of her interesting addresses.

The semi-annual meeting of the Portland District auxiliaries was held in Congress St. Church, Portland, Oct. 27. Papers were read by Mrs. Prescott, of Saco, on the "Sin of Omission;" by Mrs. Luther Freeman, of Portland, a memorial of deceased missionaries; by Miss Lena Lord, of Saco, on the Student Volunteer Movement. Mrs. Boothby, of Saco, sang a pleasing solo. Miss Clara Cushman gave an address in the evening, which was greatly enjoyed.

W. H. M. S.—The district meeting was held at Kennebunk, Wednesday, Nov. 16. There was a delegation of eighteen from Portland and vicinity, but a very small attendance from towns near Kennebunk. Mrs. Geo. R. Palmer gave a very instructive address. The ladies of Kennebunk church entertained hospitably. There ought to be an auxiliary of this Society in every church. The ignorance of the great work done in our own land by the W. H. M. S. is lamentable. The pastors can help, if so disposed.

E. O. T.

EAST MAINE CONFERENCE

Rockland District

Camden.—This church continues to grow—a natural result of faith and vigorous activity. The location of our property increases in value and desirability each year. It is in the centre of growth and improvement.

The Itinerants' Institute was royally entertained here, Nov. 7-9. This organization is doing good work for our young men. We trust it may have a long and successful career. The managers, always planning for improvement, would be glad for suggestions from any member of the Conference. An assessment of \$1.15 paid by every member, will support the Institute. How can any brother fail to help so good a work? We have a fine class of young men, and should press them to their largest possible development. Papers by Messrs. Richardson and White were greatly enjoyed. A popular lecture was delivered by President Foss for the benefit of the church. All were enthusiastic over Bishop Fowler's lecture. Two hours of delight!

Round Pond and Bristol.—Rev. H. I. Holt, the newly-appointed pastor, has been given a cordial

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welcome and enters hopefully upon his work. Rev. R. A. Colpitts was granted release from the pastorate on account of throat trouble. He is now attending the Boston School of Theology.

Pemaquid.—Mrs. Petersen, the pastor's wife, is enjoying a visit with relatives in New York. It is her first vacation since coming to Maine.

New Harbor.—The new bell has a fine, strong tone, and gives general satisfaction. It can be heard three miles, and serves as a "regulator" for the community.

Washington.—The pastor, Rev. F. Palladino, is in New York taking to himself a wife. A home near the church is being made ready for them.

Waldoboro.—Harmony and peace prevail. A marked spirit of unity pervades the churches. Evangelist Gale is to conduct union revival services in February. Mrs. Wright is somewhat improved in health.

Northport.—Rev. Kelsey Ordway, a senior at our Conference Seminary, has been supplying during the term, and is to hold revival meetings in vacation, assisted by some of his classmates.

Thomaston.—By invitation of the local League the chapters of Knox County sent delegates to consider the organization of a "circuit." Interest and enthusiasm characterized the gathering. The "Knox Circuit" was organized, and will hold its first session at Rockland, Nov. 21. W. G. Dixon is president. The circuit includes the Leagues of Knox County. Others are to be organized throughout the district.

Rockland.—This church continues to enjoy a revival. "Conversions every week, 73 at class, 80 testimonies Tuesday night, and pastor's salary paid to date." The League is active and vigorous. The Sunday-school is prosperous and out of debt; forty books, old but good, have been rebound at 30 cents per volume—a good investment. Shorey, of Bath, did the work. The school is being graded. Bishop Fowler's truly great lecture on Abraham Lincoln, Nov. 8, delighted a crowded house.

General News.—The new song-book, "Chorus of Praise," published by the Book Concern, is being used by several churches and is much enjoyed. It will doubtless be the camp-meeting book next year.

Miss Jennie Scott, traveling through the Conference in the interests of the Freedmen's Aid Society, has done good service and greatly pleased the churches. If memory serves us right, she is the first woman to be sent into Maine by any of our great benevolent societies. We are constrained to pronounce the experiment a success.

W. W. O.

N. E. SOUTHERN CONFERENCE

Norwich District

Uncasville.—Rev. W. C. Newell is happy in his work. Repairs on church and parsonage are in progress, at an outlay of over \$400. The spiritual interest is good and the outlook most encouraging. The pastor is delivering a series of Sunday morning sermons on "The True Life; or, The Beauty of Holiness Delineated." The sub-topics are: "The Natural Life;" "The Supernatural Life;" "The Holy Life;" "The Bible Idea of Holiness;" "The Fruits of Holiness;" "Sources of Spiritual Power;" "A Holy Church."

New London.—"All at it and always at it," is the motto of pastor and people. During the last quarter 7 were received by letter and 2 on probation. The Epworth League anniversary was an occasion of much interest; and Rev. John Oldham's address on "My Trip to Epworth" gave very great satisfaction. Nov. 13 the Sabbath-school held its rally day, when 340 were present. The Epworth League is active on all lines, giving special emphasis to the Spiritual and Mercy and Help departments. The devotional meeting held at 6 o'clock on Sunday evenings has an attendance of from two to three hundred. A member writes: "Mr. Povey's preaching is as good as the best. He knows the people and commands the respect of all. He attends well to the sick and the aged, and is greatly beloved by the lambs of the fold."

East Hartford.—This young society is imbued with the true spirit of Methodism—"Christianity in earnest." A building lot has been purchased and paid for, at a cost of \$450. Having reached the \$1,500,000 line for missions, they declare their determination to do still better. A class of nine probationers, all converted since

Conference, gives evidence of a healthy spiritual life. The young ladies have recently organized a Wesleyan Club, which is planning for good work; and the Ladies' Aid Society renders valuable assistance to the pastor, Rev. W. E. Keith, in his efforts to reach the unchurched people of the community.

East Glastonbury.—Old Folks' Day was observed at this church on one of the beautiful Sabbaths of October, and was an occasion of great interest and inspiration. An elaborate musical program was excellently rendered by a choir of "ye ancient singers." Grand old "Duane St.," "Concord," "Exhortation," "Dundee," and "Northfield," lifted the congregation and prepared them for the deeply spiritual and helpful sermon by Presiding Elder Bates. There was a large attendance of aged people, three of whom were respectively 82, 88 and 89. Mr. Anson Treat, a class-leader for more than fifty years and now in the 79th year of his age, was one of the happy and rejoicing worshipers. The pastor, Rev. F. H. Spear, is abundant in labors and deservedly popular. Membership on the school board and on the corporation of Glastonbury Free Academy have been added to his duties by the choice of his many friends in the church and community.

Rockville.—One of "those things that cannot be shaken" in this church is the annual observance of Old Folks' Day. Sunday, Oct. 30, was the appointed day for this year, and even a rainy Sabbath did not interfere with its success. "The most successful observance in the history of the church," is the general verdict. This success was carefully planned for by the appointing of efficient committees to look after every detail. The program included two original hymns, written for the occasion by the pastor, Rev. Walter J. Yates. The congregation filled the church, an unusually large number of the aged people of the city being present. The singing by a choir composed largely of the singers of other days was most inspiring. Nine of the singers had sung in the choir over forty years ago. The sermon by Mr. Yates from the text, "He looked for a city that hath foundations, whose builder and maker is God," was one of his best efforts—comforting, encouraging,

and eminently appropriate to the great occasion. Floral gifts and greetings to the aged fittingly closed the service.

SCRIPTUM.

New Bedford District

Acushnet.—The pastor, Rev. F. J. Follansbee, is giving a series of stereopticon lectures on the life of Christ. Four recently manifested a desire in the class-meeting to begin the Christian life. This is not the first result of personal work by members and pastor this fall. The semi-annual Sunday-school convention of the Acushnet District was held here, Nov. 10. Capt. Franklin Howland is the efficient president. Revs. J. F. Cooper and S. E. Ellis gave addresses.

Myricks.—A gracious spirit of revival has been among God's people here. Last August a number of brethren from Grace Church, Taunton, assisted the pastor in Sunday evening services and one sought Christ. Later thoughtful ones came to the pastor to talk up the subject of religion. In September it was thought best to begin special meetings, and Mrs. Harriette D. Walker, then assistant pastor at Grace Church, conducted them. The results were most encouraging. The pastor of Grace Church, Rev. B. F. Simon, and lay workers have rendered valuable assistance. The unfortunate condition of affairs arising out of the course of action taken by E. B. Gurney makes the work of the pastor, Rev. C. S. Thurber, more difficult, but sound sense and a consecrated manhood are manifesting themselves. Mr. Gurney, who was pastor of the church at Myricks until last April, and who withdrew from the ministry of the Methodist Episcopal Church rather than meet certain rumors of financial irregularities, has been preaching in Academy Hall for some months.

Fairhaven.—Rev. Wm. F. Davis, formerly pastor here, is assisting the pastor in evangelistic services.

Chilmark.—The fourth annual Sunday-school convention of Martha's Vineyard was held here, Oct. 31. Rev. J. S. Bell, pastor, was elected president of the Association.

Sandwich.—Special services are in progress under the leadership of the pastor, Rev. J. E. Blake.

West Falmouth.—A highly successful Sunday-



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school convention was held with this church, Oct. 29. Rev. W. D. Woodward, of Cataumet, president of the district, called the meeting to order and conducted devotions. Rev. E. M. Paddleford, pastor, gave a cordial address of welcome. Mr. Conant, State secretary, Rev. R. H. Schnett, of Falmouth, Miss Vella, Rev. F. C. Anderson, of Woods Holl, were among the speakers. Rev. E. M. Paddleford was elected vice-president.

Provincetown.—The pastors of the Centre and Centenary churches, by a neatly-printed invitation, giving time, place and subject, invited their people to unite for a "Methodist Rally Week," Nov. 6-13.

Bryantville.—Much-needed improvements have been made on the church building, and all bills are paid. Services are well attended, and congregations appreciative. Sunday evening, Oct. 30, a large audience listened to a service of readings and song entitled, "The Man Who Spoiled the Music." The exercises were ably conducted by Mr. Walter Kilbrith, chorister. The work has many encouragements. Summer visitors have rendered timely financial and spiritual aid. Rev. J. O. Rutter is pastor.

Taunton, First Church.—Nov. 6, 6 were received into full membership. Nov. 13, a union evening service of the three Methodist churches was held. Rev. Lewis Curtis, D. D., of Chicago, senior agent of the Western Book Concern, preached the sermon. Monday evening, Nov. 14, the Methodist Social Union met with this church. The report of the outlook committee, by Mr. George W. Barrows, was up to date and entertaining. The speaker of the evening was Rev. S. F. Upham, D. D., and the address was one of his best. Dr. Upham preached at the Central Church in his early ministry. In his opening remarks he said: "I am reminded tonight that I preached in this city forty-three years ago, and they called me the 'green' preacher. This was to distinguish me from the preacher at the Weir Church, which was then the principal Methodist church in the city."

Wellfleet.—Oct. 2, 4 were received from probation into full membership. Nov. 6, 2 were baptized and received on probation, and one by letter. The annual rally of the Epworth League was held Oct. 7. A neat souvenir, giving the evening's program and announcements of lectures, literary and revival meetings for the year, was presented to each one present. The evening was much enjoyed, especially the address by Rev. E. J. Ayres, of Provincetown, who spoke on "The Young People's Societies and Revival Work." The special services, Oct. 23 to Nov. 6, were largely attended and a spiritual uplift was given to the church. The pastor was assisted by Revs. W. I. Ward, A. H. Scudder, and W. H. Allen. Nov. 10, Dr. R. L. Greene, of Boston, lectured before the League on "What a Drummer Boy Saw in the Army." The relations of pastor and people are most cordial and harmonious. The work in all departments is on the up-grade. Rev. F. L. Brooks is pastor. L. S.

Providence District

Pawtucket, First Church.—The sub-district missionary rally held in this church on Friday, Oct. 28, was a successful meeting. The program was a model one, and included all the pastors of the churches within the sub-district, namely, Arnold's Mills, Berkeley, Central Falls, Hebronville, Woonsocket and Pawtucket. In the evening Rev. F. L. Streeter, of Washington Park Church, Providence, spoke on "Civilization and Missions," and Rev. Dr. S. M. Dick, of Mathewson St. Church, on "The Unit of Power." The Ladies' Aid of this church served a fine supper free to all the delegates. The harvest concert of the Sunday-school occurred on the evening of Oct. 30. There was a large attendance. The church was decorated with potted plants and presented a very attractive appearance. The program was especially strong in musical features. An offering was taken for the piano fund. On Sunday morning, Nov. 6, the services were of unusual interest. Ten persons were received into the church by letter, 13 on probation, and 8 were baptized. These were in part the result of the meetings held in October under the care of Dr. Kendig. A considerable number will join the church at the next communion. All the departments of the church life have been inspired and quickened, all meetings are more largely attended, and there is a marked increase of spiritual power. As a preparation for the winter's campaign the series of meetings conducted by Dr. Kendig have great value, making

the outlook full of encouragement. Dr. Kendig is ideal both in his winningness and strength as a preacher. He blends the vigor of youth and the wisdom of age. His coming would be a blessing to any church and community. It is perfectly safe to invite this ideal evangelist, and they are fortunate who are able to secure him. Rev. C. W. Holden, the pastor, is unqualified in his public indorsement of Dr. Kendig.

East Providence, Haven Church.—A new church edifice here is an assured fact now that the pastor, Rev. C. S. Davis, has secured the \$5,000 in subscriptions to warrant the beginning of this long-delayed necessity. The people never were more enthusiastic and never before so practical in their enthusiasm. The presiding elder, Dr. Bass, is affording every encouragement to the new enterprise. This strategic point will soon be more attractive and influential.

Providence, Asbury Church.—The tenth anniversary of the erection of this church edifice occurred on Sunday, Oct. 23. Rev. G. W. Hunt, of Attleboro, preached a remarkably fine sermon on the occasion. He was pastor here at the time the building was erected, and it was due to his unwearied efforts that the work was completed at that time. Mrs. Erastus Smith, one of the three original members of this church, still communicants, passed to her heavenly home Thursday, Oct. 20. Mrs. Smith had been a sufferer for twelve years, but had exemplified the grace of patience and of cheerfulness to a remarkable degree. Her husband, who died many years ago, is remembered as an efficient class-leader and worker in this church. Mrs. Smith leaves a daughter, Mrs. Henry R. Rogers, and a son who is unmarried.

Personal.—Rev. G. W. Anderson preached in Moosup at two services on Sunday, Oct. 30. The pastor, Rev. John Oldham, is enjoying a brief vacation.

Providence Ministers' Meeting.—On three successive Monday mornings this meeting has been privileged to listen to very interesting discussions: Oct. 24, Rev. O. A. Farley, of Hebronville, gave a fine paper on "Our Country and the Twentieth Century;" on the 31st, Rev. C. H. Ewer read a paper on "Spiritualism versus Materialism." It was a scientific, philosophical and Scriptural discussion of the claims of the materialists and how successfully they were met by the believers in the separableness of soul and body. It had been written by Mr. Ewer at the urgent request of the meeting nearly a year ago. Nov. 7, Rev. Dr. Dick preached from the text, "Whatsoever a man soweth, that shall he also reap." He discussed, "Sowing a thought and reaping a destiny."

Providence, Hope St.—The pastor, Rev. R. C. Miller, received 2 into full membership, 2 on probation, and 1 by letter on Sunday, Nov. 6. A Junior in Brown University, recently converted, has been received on probation. A son was born to the pastor and his wife on Oct. 20. KARL.

VERMONT CONFERENCE

St. Johnsbury District

Newport.—Rev. Joseph Hamilton, pastor at Newport, writes regarding the report that Newport was not intending to entertain the Vermont Conference next April: "I have not said so. Newport people have not said so. We have already begun to make arrangements for it, and expect to entertain the brethren royally. I do not see why any steps should be taken to make a change in the seat of Conference without first consulting the Newport Church and the pastor of the same."

NEW ENGLAND CONFERENCE

South District

Plainville.—On the evening of Nov. 2, the pastor, Rev. F. J. Hale, had opened the general class and had called upon the first brother to speak, when Sister A. W. Burton moved that the meeting adjourn to the vestry. The motion was carried. Upon going downstairs, to the complete surprise of the pastor and wife, the vestry was found to be lighted, trimmed with bunting, and well filled with their friends who had met to celebrate their birthdays, which occur three days apart. Congratulations and an envelope containing a generous supply of new greenbacks were presented by Mrs. Frederick Whiting, in behalf of those present. An entertainment was given and refreshments served, after which a very pleasant social hour was enjoyed. During

the past summer the church has been painted. At the end of the second quarter the presiding elder said that there were not more than six churches on the district whose finances were in as good a condition. There are a good spiritual interest and large congregations. U.

Worcester.—A union Thanksgiving service will be held in Trinity, at 9 o'clock A. M. The hour is an innovation, but it is thought it may add to the number of those who attend. It surely could not make them any less. There will be no regular sermon, but the local pastors will all have a word to say.

Grace.—The many friends and relatives of Peregrine Foster White, to the number of thirty-five, assembled from the Old Colony and vicinity, Wednesday last, to help him celebrate his 66th birthday. In some way they had managed to conceal their coming, and so gave him the surprise of his life. No man loves his friends more, and, by the way, there are very few any more worthy of regard than this same Pilgrim descendant. On the 16th four more Chinamen were received into the church. Pastor Thompson made a part of his address to them in their vernacular. They smiled a little—no one knows why. Did he make mistakes, or was he exceedingly flattering? The fair is a thing of the past. The results were satisfactory, but it does make the women so much work!

Trinity.—The annual fight against license has begun, and a meeting has been held, at which the very youngest took a part. Children spoke and sang. Pastor King gave interesting statistics, and Robert A. Coan, of the Y. M. C. A., made an excellent presentation of the horrors of the drink traffic. Leon Vincent's last lecture was on "Woman Novelists," and in his remarks he assigned the home routine as the proper place for women. But what, my dear lecturer, are we to do for the woman whom no man hath sought? Mr. Vincent is aiming the wrong way. Then, too, there are women who do not feel matrimonially inclined. They don't care to make beds and sweep, to cook and iron. What will Mr. Vincent do with them? Ex-Pastor R. F. Holway came up last week to supervise the examinations of such as might apply on their Conference work. Only two appeared.

Webster Square, last week, had a social gathering, very enjoyable to those gathered. Mrs. L. W. Adams read, Miss Carrie Phettaplace sang, and the little folks did their part.

Laurel St.—Partaking of the patriotic character of the hour, a concert of war music was given last Thursday. Childish voices rendered soul-stirring words in a delightful manner. QUIN.

North District

Grace Church, Cambridge.—The series of ten days' meetings has just closed with gracious ben-

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edits to this church. The congregation outgrew the vestry, and all the services were faithfully sustained by the church. A large number were converted. Dr. Bates was at his best. Rev. F. B. Harvey, his son-in-law, won the hearts of the people. Sunday, Nov. 13, in power and numbers was the greatest day in the history of the church. A strong feeling prevailed throughout the congregation that Dr. Bates ought to stay longer. It was a memorable campaign for the harmony of the people and the power of the preaching. Rev. George A. Phinney, pastor.

Trinity Church, Cambridge.—Nov. 13 and 14 were devoted to the eightieth reunion of this church. The pastor, Rev. George Whitaker, D. D., preached a historical sermon, during which it appeared that forty-four pastors have served the church, thirteen of whom still survive. The church has been eminently a revival church; more than two thousand people have joined it. A great spiritual influence has been developed here. The Sunday-school anniversary was addressed by Charles S. Butters, of Somerville, and Wm. R. Adams, of Cambridge. The Epworth League anniversary was addressed by Mr. Geo. E. Whitaker, of Somerville. The evening social meeting was of old-time interest and power. One seeker was at the altar. Many friends from abroad were present all day.

The Monday festivities began with a delightful love-feast at 3 p. m. Both former and present members found it good to be there. The social reunion which followed gave a fine opportunity for old friends to meet. The supper, provided by the ladies, was first-class in every respect. More than 350 persons can attest the truth of the remark, which reflects great credit upon them. T. D. Cook, of Avon St., Boston, generously donated the use of tables, dishes and silver; the Victor Co., of Boston, splendid coffee; and many others gifts of sugar, milk, meat, etc. After supper all joined heartily in singing "Auld Lang Syne." An original poem by the pastor was received with much applause. Mr. Hugh



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Campbell, of Newton, Mrs. Ella Avery and Miss Florence E. Alley sang charming solos during the evening, and Misses Keeler and Slater rendered a fine piano duet. Letters were read from the Mayor of Cambridge, ex-Pastors Stephen Cushing, D. D., J. W. Merrill, D. D., W. H. Hatch, D. D., W. P. Ray, J. N. Short, C. H. Hanford, W. G. and W. N. Richardson, Mrs. I. J. P. Collyer, pastors in Somerville and Cambridge, Mrs. Christina Dickson, Mr. and Mrs. George F. Butterfield, Mrs. Julia H. Kimball, and Mr. C. A. Ricker. Toasts were offered and five-minute responses made, as follows: Mr. O. H. Durrell, Revs. Geo. W. Mansfield, S. E. Breen, C. E. Spaulding, J. W. Higgins, and F. H. Ellis, Mrs. Geo. W. Mansfield, Mrs. O. H. Durrell, D. C. Babcock, D. D., H. F. Fister, Mr. Samuel Dickson, and Mr. Charles R. Fletcher. The doxology and benediction closed a most delightful reunion.

Newton Centre.—Last Sunday evening Hon. Alden Speare delivered an especially interesting and informational address to the congregation of the Newton Centre church on the work of the General Missionary Committee, and the present needs of our missionary fields. U.

Boston Preachers' Meeting.—The president, Rev. W. T. Worth, recovering from his recent illness, was in the chair again. Rev. James Mudge, D. D., spoke upon "The Poetry, Personality and Potentiality of Robert Browning." His delineation of the poet's character was singularly clear and forceful, and his readings from the poet were extremely effective, frequently awakening applause from the brethren. Nov. 28, Rev. George Whitaker, D. D., will address the meeting upon "Who Saved Oregon?"

West District

Athol.—Rev. John H. Mansfield is closing his fifth year with a good and increasing religious interest in the church. Plans are laid by the quarterly conference for extra services to commence immediately. A few days ago two young men came to the parsonage to talk with the pastor about religion, and were at class-meeting the following week.

Barre.—The pastor, Rev. F. W. Collier, was recently desired to take a charge in the Baltimore Conference, but he has decided to stay in Barre. He is doing good work, and there is some religious interest manifest among the people.

East Templeton.—The exterior of the church edifice has been repaired, and plans are being perfected for needed work on the interior.

Holyoke, Appleton St.—Bishop Joyce preached in this church on Oct. 30. Although the day was stormy, the church and chapel were well filled. The subscription for missions was taken, and a larger amount secured than was paid last year.

Hubbardston.—On Nov. 6 quite a number were received into full membership, and some on probation. The family of the pastor, Rev. W. W. Reeves, are visiting Mrs. Reeves' mother in the West.

Munson.—Presiding Elder Knowles preached here on the evening of Sunday, Nov. 13. The congregation, including many young men and young women, was a large one. The attendance at the quarterly conference was large. Dr. Knowles considers this church, now under the pastoral care of Rev. A. R. Nichols, a very fine one.

Northampton.—This church is holding its own financially. Bishop Vincent lectured here a few evenings ago. The lecture netted a handsome sum for the society, and the people feel under obligation to the Bishop, as he practically contributed his services.

Orange.—The pastor, Rev. F. H. Ellis, has reason to be encouraged because of a good degree of religious earnestness among the people. The presiding elder reports that when he was there on a recent Tuesday evening it seemed like old times to hear men pray so earnestly. The outlook is hopeful.

South Hadley Falls.—There are increasing congregations waiting on the ministrations of Rev. John Mason, and in general the condition of things is encouraging and healthful.

Holyoke Highlands.—Col. E. P. Clark, of the 2d Massachusetts regiment, lectured for this church, Nov. 4, on "The Campaign and Battle of Santiago." About \$65 was cleared on the lecture, but Col. Clark would not take a cent for his services. Col. Clark is a Methodist and well beloved by all who know him. The pastor, Rev. O. R.

Miller, is preaching a series of sermons Sunday mornings on "Sin;" Nov. 6, "What is Sin?" Nov. 13, "The Cruelty of Sin;" Nov. 20, "The Greatness of Sin;" Nov. 27, "How to Get Rid of Sin." And he is preaching a series of Sunday evening sermons on "The Saloon;" Nov. 6,

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If treatment is not satisfactory after 3 days' use return it and get your money back. Address D. WILSON, M. D., 18 Boylston St., Boston, Mass. Reference any Bank in Boston. CURED.—I had catarrh in its worst form 12 years. Dr. Wilson cured me for \$1.—F. W. SLAWSON, Employee Armstrong Transfer Company, Residence, 334 Harrison Avenue, Boston.

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JOHN SEBASTIAN, G. P. A., Chicago.

"The Saloon and the Individual;" Nov. 13, "The Saloon and the Home;" Nov. 20, "The Saloon and the Church;" Nov. 27, "The Saloon and the City."

Gardner.—Mrs. G. M. Hamlen, of Mallalieu Seminary, spent Sunday, Oct. 23, with this church. In the morning she represented the educational work of our church in the South, and took the collection for the Freedmen's Aid and Southern Education Society, which amounted to nearly \$60—about twice as much as the church has contributed during the previous three years. Mrs. Hamlen also conducted the evening service and was assisted by Dr. Hamlen, who had come over from Ashburnham, where he had represented the Freedmen's Aid Society in the forenoon. The evening service was very impressive, and seven persons presented themselves at the altar as seekers of Christ. The church and parsonage are being painted outside at a cost of nearly \$300. The pastor of the church, Rev. L. P. Causey, has recently been elected president of the local Y. M. C. A.

Westfield, First Church.—Bishop Vincent was with this church on Sunday, Oct. 30. The morning congregations continue large, usually numbering from 500 to 700. The evening congregations are growing, the average having been 400 for three recent consecutive weeks. This latter service is well accommodated in the large vestry. No choir is present, but a good leader, H. S. Eaton, conducts the song-service, and the people join heartily. In the writer's opinion, the holding the service in the vestry and the singing by the people instead of by a choir are excellent features, contributing to that informal character of the Sunday evening service which tends to the best practical results. The pastor preaches, and the people always have a part in the opening praise-service, and often in a prayer-meeting at the close. Nov. 6, at the communion service, the pastor, Rev. L. H. Dorchester, baptized 3 and received them into full membership from probation, and also received 3 by letter into full membership. Extra meetings are under way, conducted by the pastor.

Chicopee Falls.—Bishop Merrill, who preached in this church, Oct. 30, though the senior effective Bishop, was not too old to tarry through the session of the Sunday-school, making kindly remarks at its close. Perhaps some who at the age of twenty are too old for Sunday-school might profitably ponder this example. The church has this week begun revival meetings.

Epworth League Convention.—The West District Epworth League held its tenth annual convention in Westfield, Nov. 4, with sessions in the morning, afternoon and evening. In the forenoon the attendance was small, but larger numbers were present in the afternoon and evening. Various business was transacted, and addresses were made by Rev. N. W. Devenau, of Worcester, on "Winning Forces in Christian Work with Young People;" by Rev. E. P. St. John, of Belchertown, on "The League and Bible Study;" by Rev. A. H. Herrick, of Chicopee Falls, on "The Epworth Leaguer's Opportunity;" by Mrs. Rev. H. L. Wriston, of Holyoke, on "Junior League Work;" and by Rev. S. H. Woodrow, of Springfield, pastor of Hope Congregational Church, on "The Religion for Our Times." The one address of the evening was by Rev. Charles A. Crane, D. D., of East Boston, whose subject was, "Mud Gods." Vocal music was furnished by Misses Mabel Humphrey and Florence Loynes of Springfield, and by Miss B. Mullen, of Westfield, and in the evening by the choir of the Westfield Church. Officers were elected for the ensuing year, as follows: President, Rev. H. L. Wriston, of Holyoke; vice-presidents, Miss Christine Wheeler, Springfield, Mrs. John McElroy, Chicopee Falls, Prof. R. Watson Cooper, Wilbraham, Miss Georgia R. Bidwell, Springfield; secretary, Edward Cooper, Springfield; treasurer, Miss Minnie E. Gould, Florence.

Ware.—It looks as if all the expense of the new



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Made to Give the Effect of a
Dozen flavors, Economical,
Convenient, we mean

Bell's Spiced Seasoning
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Silk Warp Black Velvet

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Milliners' and Dressmakers' attention is called to this Silk Warp Velvet, as nothing to compare with it has ever been shown on our counters. It is an ideal Velvet for Hat and Bonnet trimming and equals many Velvets we have sold at \$1.50 a yard.

Our price is now \$1.00.

Gilchrist & Co
5 to 11 Winter St., Boston

church would very soon be provided for, except \$1,000, which it is proposed to allow to remain for the present.

W. F. M. S.—At the recent quarterly convention of the Woman's Foreign Missionary Society, held with the Belchertown auxiliary, the attendance was good and close attention was given to the program. The president, Mrs. R. E. Bisbee, was in the chair. Miss Chandler of India, a pupil at the Normal Bible School in Springfield, spoke of her remembrances of India and its people during her residence there in her childhood. An exercise was given by members of the Children's Mission Band, in charge of Mrs. F. J. Moore, assisted by Miss L. M. Davis. A pleasing feature of the meeting was the attendance of several members of the Woman's Board of the Congregational Church, who were formally presented to the Association.

Mrs. W. F. Wharfield, Rec. Sec.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Concord Dist. Min. Asso. Mid-year Meeting
at Franklin Falls, N. H. Nov. 29, 30

MAINE CONFERENCE ITINERANTS' INSTITUTE, RAILROAD RATES.—Preachers along the line of the Maine Central and Portland & Rumford Falls railroads must notify the undersigned at once if they desire reduced rates. The Boston & Maine sells round-trip tickets to Gorham. Other roads sell to Portland only. The Portland & Rochester gives half rates from all stations in Maine. The estimate of traveling expenses will be based on reduced rates. Any preacher paying full fare must bear the loss himself. E. O. THAYER.

W. H. M. S.—Eastern Division, Boston District, will hold a meeting at Egleston Square Church, Thursday, Dec. 1. Sessions at 10 and 2. All district secretaries please bring reports. Report of General Executive meeting will be given by Mrs. Leonard, the delegate. Other interesting addresses will be given. Lunch served at fifteen cents. Forest Hills electric pass the church.

Mrs. EDWARD L. HYDE, Dist. Sec.

SUNDAY-SCHOOL CONVENTION, at Bethany Church, Roslindale, Thursday, Dec. 1, under the direction of the New England Conference Sunday-school Society. At 2:30 p. m. a devotional service will be conducted by Rev. A. L. Squier, followed by the consideration of "Helpful Features of Sunday-school Work." Rev. Geo. H. Clarke; "The Graded School," Rev. Chas. E. Spaulding; "Normal Work," Rev. J. H. Pillsbury; "The Superintendent's Difficulties," Wm. H. Roston; with general discussion of the topics. At 8 p. m. a collation will be served. In the evening, at 7:30 p. m., the devotional service will be conducted by Rev. George K. Grose, followed by a paper on "The Primary Teacher;" the question-box; and "The Natural Product of the Sunday-school." Rev. Geo. L. Collier.

All Sunday-schools in Boston and vicinity are cordially invited to attend this convention.

GEORGE H. CLARKE, Pres.
W. F. LAWSON, Sec.

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Use Horsford's Acid Phosphate.

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

MARRIAGES

LUKINS—NORTON.—In Industry, Maine, Nov. 16, by Rev. Joseph Moulton, Warren R. Lukins and Flora Norton, both of Industry.

WEBSTER—TURNER.—In Mars Hill, Maine, Nov. 16, by Rev. George J. Palmer, George H. Webster and Julia A. Turner, both of Mars Hill.

W. F. M. S.—Annual meeting of Dover District W. F. M. S. will be held at Merrimacport, Friday, Dec. 2. Sessions at 10 and 2. Reports of auxiliaries, papers and discussions, and an address by Miss Ella E. Glover, of China, will be given. A large attendance is desired. Lunch furnished by the local church. A. A. PERKINS, Rec. Sec.

BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY OF THE METHODIST EPISCOPAL CHURCH.—A meeting of the above-named Society is hereby called for Monday, Nov. 22, at 2 p. m., in the Historical Room, 35 Bromfield St., Boston, to authorize the treasurer to execute mortgage on estate, Waldeen and Centre Sts., Jamaica Plain (St. Andrew's church property), and to transact any other business that may legally come before said meeting.

GEORGE F. WASHBURN, Pres.
FREDERICK N. UPHAM, Sec.

REOPENING.—The Methodist Episcopal Church of Hudson, Mass., after thorough renovation, will be reopened for divine service on Sunday, Nov. 27. Sermon in the morning by Rev. S. F. Upham, D. D., of Drew Theological Seminary; in the evening by Dr. G. F. Eaton. Former pastors and members of the church and congregation are cordially invited to be present.

Tours to Washington

The Royal Blue Line has inaugurated another series of their popular personally conducted eight day tours to Washington, D. C. Accommodations are provided at the Riggs House and every detail is first class. \$27 covers practically every expense from Boston. Stop-overs are permitted, and side trips may be arranged to LURAY, GETTYSBURG, RICHMOND and OLD POINT. Tours leave Boston Nov. 15, Dec. 27, and every month until June, 1899. For illustrated itinerary, address A. J. Simmons, New England Agent 211 Washington St., Boston.

The Living Age for 1899

The long-continued life of this venerable and valuable eclectic is another instance of the survival of the fittest, in that it, the best of all, has absorbed or survived every one of its numerous rivals or imitators. Its present vitality is evidenced by the announcement that *The Eclectic Magazine* of New York, its oldest and most important competitor, will, with the issue of January 1899, be consolidated with *THE LIVING AGE*, and be hereafter known as *The Eclectic Magazine and Monthly Edition of The Living Age*.

The prospectus of 1899, which appears in another column, is well worth the attention of all who are selecting their reading matter for the new year. To new subscribers remitting now for 1899, the intervening numbers of 1898 are sent gratis.

JOBITUARIES

What if some morning, when the stars
were paling,
And the dawn whitened, and the east was
clear,
Strange peace and rest fell on me from the
presence
Of a benignant spirit standing near;

And should I tell him, as he stood beside
me,
"This is our earth — most friendly earth,
and fair;
Daily its sea and shore through sun and
shadow
Faithful it turns, robed in its azure air.

"There is blest living here, loving and serv-
ing,
And quest of truth, and serene friend-
ships dear.
But, stay not, spirit; earth has one de-
stroyer —
His name is Death; flee, lest he find thee
here!"

And what if then, while the still morning
brightened,
And freshened in the elm the summer's
breath,
Should gravely smile on me the gentle
angel,
And take my hand and say, "My name is
Death!"

— Edward Rowland Sill.

Beede. — Isaac Beede was born Jan. 22, 1812, and died at his home in Phillips, Maine, June 4, 1898, after an illness of five months. In January last he slipped and fell, breaking his hip, and the injuries received at that time were the indirect cause of his death. He was the son of Nathan and Eleanor Beede and the eighth of fourteen children.

When only fourteen years of age he was convicted of sin and gloriously converted to the Lord Jesus Christ. He at first united

with the Free Baptist Church, but on moving to West Phillips, about thirty years ago, he joined the Methodist Episcopal Church, and for the larger part of the time has been one of its official members.

On Nov. 27, 1839, he married Miss Rhoda Smith. Of their five children four are now living.

His last days were made as pleasant, and his last sickness as comfortable, as a devoted wife and children with willing hands and loving hearts could make them. His life was a blessing to this world and his death was that of the righteous. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Funeral services were held at his home, conducted by his pastor. F.

Woodard. — Rev. Addison Woodard was born in Charlton, Mass., July 17, 1809, and died in New Bedford, Mass., Sept. 20, 1898.

Mary J. Woodard was born in Hull, Mass., Dec. 8, 1818, and died in New Bedford, Mass., Sept. 29, 1898.

Mr. Woodard came to New Bedford when very young, his parents having charge of Naushon Island. He united with the Elm St. (now County St.) Church, Aug. 5, 1832, and was afterward licensed to preach and ordained a local elder. For a time, at much sacrifice, he supplied churches in Rhode Island and on Cape Cod. Most of his life, however, was spent as an earnest worker for Christ and the church in and about New Bedford. He was an enthusiastic supporter of ZION'S HERALD and for years its faithful canvasser. In Christian experience he was always trustful, joyous, and expectant of blessings for the church. He believed in the Holy Ghost and daily prayed and waited for this consolation of Israel. His originality was marked and his sayings quaint, with many shrewd suggestions of spiritual wisdom, but always with personal modesty and absence of any obtrusiveness or egotism. He never complained or spoke against any one or appeared discouraged. For many summers his picturesque and patriarchal form, with increasing feebleness, has been familiar on Martha's Vineyard camp-ground. At the last love-feast at that meeting, "in age and feebleness extreme," trembling on his staff, he gave his testimony in confident tones, with especial praises for blessings present and to come. Without struggle or illness, his spirit was released, a few days later.

His funeral was attended by Revs. Samuel Fox, Eben Tirrell, and W. E. Kugler, with his pastor, the writer.

Nine days from his death, his widow, long an invalid, fulfilled her prediction that she would soon follow.

Mrs. Woodard's maiden name was Gould. In early life she kept a private school, having received her education in part at Wiltorham. Visiting her sister, the wife of Rev. Joel Knight, the pastor of Elm St. Church, she met the young licentiate, whose wife she afterward was for fifty-six years. With such other Christian work as she could do, she found her chief mission as a home-maker, and as such was diligent and faithful. Three daughters and a son are left.

J. F. COOPER.

Howe. — Theoclia A. Johnson Howe, wife of H. C. M. Howe, of Enfield, Mass., departed this life on Sunday evening, Sept. 18, 1898. She was born in Dana, Mass., April 20, 1824.

Her parents being Congregationalists, she was reared in that faith, but upon coming to years of maturity she became converted in and joined the Methodist Episcopal Church. And when, upon her marriage with Mr. Howe, she came to Enfield, she brought with her to the Methodist Episcopal Church of that place a great amount of Christian zeal and influence which has been a source of inspiration and help to that church throughout the fifty years of her life in Enfield. She was an ardent helper in all branches of church work and contributed generously of her means to their support. Her home and hospitality were always open to God's children, and especially did she delight to entertain His ministers. During her last few years of feebleness it was a great pleasure to her to recall those earlier years of activity and the pastors of that time. She could name with remarkable accuracy each pastor in Enfield during the last fifty years and the length of his stay.

She was a woman of rare mental ability, having a very strong and well-balanced mind and a remarkable natural power and beauty of moral character. At the age of fifteen she began teaching school, and continued teaching, alternated with study at New Salem Academy, until her marriage nine years later. She was a thoroughly successful teacher, one who loved the work, and

was much sought after by school authorities; and when she finally gave up teaching to become the helpmate of Mr. Howe, she did so in the face of an offer of a fine situation as preceptress at the New Salem Academy.

As a wife she was devoted to the best interests and highest welfare of her husband, always forgetful of self and sparing no pains to make home attractive and pleasant for her family. Industrious to almost a fault, she still found time to contribute articles from her pen for local papers and sometimes for ZION'S HERALD. These expressions of her thought always breathed forth the deepest piety and Christian sentiment.

As a mother she was all that any child could wish, and one of whom any child might be proud. She loved her children with most ardent devotion and was glad to make any sacrifice for their good. Her two surviving sons and daughter "rise up and call her blessed."

She leaves her husband, two sons — W. F. Howe and E. H. Howe of Enfield — one daughter, T. Lillian Howe Weyant, wife of Rev. H. H. Weyant, of Williamsburg, Mass., and one brother, Hon. N. L. Johnson, of Dana, Mass.

For the past few years she has been quite

BABY'S AWFUL HUMOR

My baby sister had a rash, causing her intense suffering. We had doctors, and tried everything, without a cure. It would scab over, crack open, a watery matter would ooze out and the scab fall off. We procured a box of CUTICURA (ointment), a cake of CUTICURA SOAP, and CUTICURA RESOLVENT, and she was entirely cured without a scar being left.

Miss LILLIE CHASE, Bristol, Vt.

SWIFT CURE TREATMENT. — Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, the great skin cure, and mild doses of CUTICURA RESOLVENT.

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A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. Common carelessness lets the cold root and grow. Common carelessness says, between paroxysms of coughing, "It will be all right in a day or two," and the common end is confirmed lung trouble, perhaps consumption. The common-sense treatment of a common cold is a prompt dose of Ayer's Cherry Pectoral. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

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CURES WHERE ALL ELSE FAILS.
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enfeebled, but her final illness was very short, and she passed away in sleep. Her loved ones deeply mourn their loss, but realize that hers is gain. She has gone to reap the reward of the faithful, and to await the home coming of her dear ones to the eternal mansions.
H. H. W.

Cilley.—Mrs. Sarah Ann (Eaton) Cilley was born in Salisbury, Mass., Oct. 30, 1829, and died in Merrimac, Mass., Oct. 10, 1898.

In her youth, alone of all her family, she was a regular attendant at church and Sunday-school, and at an early age became a member of the choir. She was married to Moses T. Cilley, of Salisbury, Feb. 13, 1849, having already in response to his exhortations accepted Christ as her Saviour and united with the Methodist Episcopal Church.

When, ten years after marriage, Mr. Cilley felt it his duty to enter the ministry, she accepted the situation with assurance that the call was from the Lord, and thenceforward it was her one purpose to do her best to carry the burdens and endure the crosses of an itinerant's wife.

The long sickness and death of her only son witnessed a faithful service on her part not often surpassed, and the death by drowning, a few years later, of her grandson, left her with a sense of desolation in the family circle which caused her to cling yet more closely to her husband and to her Saviour.

In his loneliness Mr. Cilley will have the sympathy of a large number in the household of faith to which, by the aid of this faithful woman, he has ministered the "word of life." None who knew her will can doubt that she has entered into rest, sleeping in Jesus.
G. W. N.

Fisk.—Miss Lucy Fisk was born in Natick, June 5, 1817, and died in the same town, Aug. 21, 1898. Her father was Moses Fisk (born in 1776) and her mother Sybilla Jennison.

There being at that time no Methodist meeting-house in Natick village, she attended the Congregational services, and was there converted in 1834. But she united (in 1835) with the Methodist Episcopal Church, Natick being covered by the old Needham Circuit, with Peter Sabin that year preacher in charge, assisted by Isaac Jennison and R. Bowman. Miss Lucy remained in the family home until it was broken up by the death of the parents. Since then she and her elder sister, Sarah, have been close companions, living together for the last twenty-eight years in the house built by them in 1870 on the corner of Pond and High Sts. During the years when she could get about freely she was a frequent attendant at camp meetings, being often seen at Eastham, Sterling, and South Framingham. But her chief activity was shown in her home church, to which she was devotedly attached. She was never absent from its services when able to be present, and the name, "Fisk Memorial," given to it a few years ago, a wholly unexpected response to the generous legacy bequeathed by herself and her sister, will nobly perpetuate her memory. She was a whole-hearted, faithful Christian, desirous above all things to be acceptable in the sight of the Lord.

She passed away after a very brief illness, mourned by a large circle of friends. Of the six sons and three daughters that made up the happy home of other days, only Elbridge and Sarah remain, waiting to pass over the river.
JAMES MUDGE.

Men of Weakened Power, Exhausted Vigor

Weak men suffering from nervous debility, weakened power and exhausted vigor, can now take new hope. Dr. Greene, 34 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing this class of diseases, offers to give free consultation by mail to all weakened, vigorless and nerve exhausted men. You have the privilege of consulting Dr. Greene by letter describing your complaint and he will, after carefully considering your condition, send you a free letter fully explaining all your symptoms, telling you everything about your complaint so plainly that you will understand exactly what ails you. Write to him at once and get back your strength and vigor.

Towle.—Millard Towle was born in West Gardiner, Me., and died at the home of Capt. E. M. Robinson, in Phillips, Maine, Aug. 7, 1898. He was the son of Snerburn and Harriet Towle.

On May 17, 1897, he married Mrs. Ilda Haines, who during the short married life of only a few months, by her constant devotion and unceasing watchfulness night and day, indicated the wealth of her affection and the worth of a true wife. For a number of years Mr. Towle had been troubled with cancer of the stomach. The last few weeks of his earthly existence were full of the most intense suffering, and such a human skill could only partially allay.

Among the Friends, at the age of eighteen, Mr. Towle was converted to Christ. He came to Phillips soon after his conversion, and united with the Methodist Episcopal Church, of which he has since been a faithful and exemplary member. Day by day, as he drew nearer to the gates of the grave, and understood perhaps as well as any one else how soon he would be done with the earthly, he confidently rested on the promises of God. He repeatedly said: "It is all right; I am ready;" and he thus finished his earth work.

Funeral services, conducted by the pastor, were held at the home of Capt. Robinson.
F.

EDUCATIONAL

CHANGE OF DATE FOR FLETCHER PRIZE ESSAY

E-ssays, not exceeding 250 pages of 370 words each, on the subject, *How Can Education Be Made a Greater Safeguard Against Materialism*, may be presented as late as April 1, 1899. For further particulars address WILLIAM JEWETT TUCKER, President of Dartmouth College, Hanover, N. H.

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NEWS OF THE WEEK

Wednesday, November 16

- The Maria Teresa is a total wreck; orders issued to abandon her.
- Miss Abbie H. Zaner, directress of the hospital at Portland, Ore., ordered to Manila with as many nurses as she can engage in her city.
- Mrs. L. M. N. Stevens of Maine elected president of the National W. C. T. U.
- The Supreme Court of Michigan decides that all forms of boycotting are illegal.
- The rumor of a revolution in Salvador is confirmed.
- Russia orders twenty-four torpedo-boat destroyers.
- Court of Cassation orders that Dreyfus be informed of the revision of his trial, and that he prepare his defence.
- At a meeting of the representatives of the principal transatlantic steamship companies uniform routes were agreed upon.

Thursday, November 17

- Spain agrees to evacuate Cuba, Jan. 1; United States troops to be sent to the island at once.
- President and Mrs. McKinley entertain the Joint High Commission at dinner.
- Death of Samuel Colcord Bartlett, D. D., LL. D., ex-president of Dartmouth College.
- Spain reaffirms her statements in regard to the Philippine question; suggests arbitration.
- Insurrection at Iloilo said to be spreading.
- French ship lands troops in the Danakil country, eastern Africa, but subsequently reembarks them.
- The British battleship Formidable, 15,000 tons, launched at Portsmouth, Eng., said to be the largest battleship in the world.

Friday, November 18

- Gen. Wood orders colored volunteers to be removed to a distance outside the city of Santiago.
- Death of Rev. Stephen H. Tyng, D. D., formerly rector of Holy Trinity Church, New York city, president of American Chamber of Commerce, Paris.
- The Bath schooner Talofa wrecked on Cazamel Island off the coast of Yucatan; two lives lost.
- By permission of the Navy Department, Capt. Cook of the Brooklyn distributes to the crew pieces of the flag which was used during the Battle of July Third.
- President Dwight's resignation from Yale announced.
- German cruiser Kaiser reported ashore off Samsah Bay, China.
- Orders given to enlist 1,000 Chinamen to serve under British officers in Wei-Hai-Wei.
- Town of Kwei-Fu, China, looted and Catholic mission burned.

Saturday, November 19

- The transport St. Paul sails from San Francisco for Manila with recruits, about forty trained nurses, and 10,000 boxes of Christmas presents for the soldiers.
- Eleven men at work on the Pennsylvania Railroad in New Jersey killed by a passing train.
- John Brisben Walker starts a campaign

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- Death, in Philadelphia, of John E. W. Keeley, of "Keeley Motor" fame.
- The State of Maryland will probably sell the Chesapeake & Ohio Canal to the newly organized Baltimore & Ohio Railroad.
- The American missionaries, who were refused passports by the Turkish government, arrive at Harpoot, their destination.
- Admiral Dewey will contract for the raising of three of the Spanish men-of-war sunk at Manila.

Monday, November 21

- Eight persons injured in a wreck on the Big Four road near Alton, Ill.
- Business portion of Perry, Ia., burned; loss \$500,000.
- Death of Gen. Don Carlos Buell, a veteran of the Mexican and Civil wars.
- Two attempts have recently been made to assassinate ex-King Milan of Servia.
- The President of Brazil announces the members of his cabinet.
- One American soldier killed and three wounded in Manila while trying to arrest some natives; one native killed.
- Ship Atalanta wrecked on the coast of Oregon; 24 men lost.
- Dreyfus' prison treatment modified; he now has six hours daily exercise in an area of eight acres.
- Jotura Komura, Japan's new minister to the United States, arrives in Washington; he is a graduate of Harvard.

Tuesday, November 22

- Gen. Garcia and other Cuban delegates arrive in New York on their way to Washington.
- At a meeting of the Peace Commissioners in Paris the Americans demand all the Philippines, offering for them \$20,000,000; it is reported that the Spanish commissioners will agree.
- Senator Quay and son and ex-Treasurer Heywood of Pennsylvania indicted on conspiracy charges.
- National Treasury estimates for the next fiscal year will call for \$500,000,000.
- Ex-Tax Collector J. C. Keough of Holyoke arrested, charged with the embezzlement of \$115,000.
- Silverware trust incorporated in New York with \$20,000,000 capital.
- A fire in a large pork-packing establishment in East Cambridge injures several men, and causes a loss of from \$75,000 to \$100,000.
- Three thousand cotton operatives at Augusta, Ga., strike against a reduction of wages.
- Border City Mill No. 2, Fall River, opens after a three months' shut-down owing to weavers' strike.
- Secretary Bliss announces that the Greeks reject the Dawes treaty.
- Sch. John Cadwallader capsized in Boston harbor, having sought refuge there from the gale.

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